The Christian Century

PUBLISHED WEEKLY

Goodbye to the Family Farm?
By Martin Schroeder

Charles Williams (A Review Article)
By W. H. Auden

Mission to the American Nation
By Alan Walker

May Survey of Books
Seven Reviews

MAY 2, 1956

In This Issue

Sam Welles

an Episcopal layman, is associate editor of *Life* magazine.

Martin Schroeder

a United Lutheran minister, is chairman of the governor of Nebraska's advisory committee on refugee relief. He has written frequently for the Century on refugee aid and the rural church.

Alan Walker

Australian Methodist minister who directed his country's "Mission to the Nation" described in The Christian Century last Sept. 24, recently arrived in the U.S. to conduct a mission program under the Methodist Board of Evangelism.

Major J. Jones

is dean of the chapel at Fisk University, Nashville, Tenn. He was educated at Clark College and Gammon Theological Seminary in Atlanta, Oberlin College and Boston University.

W. H. Auden

British-born poet, is now a U.S. citizen. His article in this issue is to appear as an introduction to a reprint of Charles Williams' *The Descent of the Dove.*

Clair M. Cook

a Methodist minister, is associate director of the National Religion and Labor Foundation.

Halford E. Luccock

is professor emeritus of homiletics at Yale Divinity School.

Reginald H. Fuller

is professor of New Testament at Seabury-Western Theological Seminary.

James Gustafson

teaches social ethics at Yale Divinity School.

Krister Stendahl

is assistant professor of New Testament at Harvard University divinity school.

Kenneth Hildebrand

is pastor of Central Church in Chicago.

Joseph Fletcher

is professor of Christian ethics at the Episcopal Theological School in Cambridge, Mass.

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The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

May 2-4. University of Dubuque Theological Seminary 1956 Spring Pastors' Conference, Dubuque, Iowa; Joseph Ackerman, John Groller, Allen O. Miller, David Watermulder, conference leaders; Eugene Carson Blake, convocation speaker.
May 3-6. United Lutheran Nova Scotia Synod Convention, Dartmouth, N. S.
May 4. May Fellowship Day (National Council of Churches General Department of United Church Women).
May 6. Lutheran World Action Sunday.
May 6. Rural Life Sunday.
May 6. United Lutheran Evangelism Missions, St. Petersburg and Tampa, Fla.; Greensburg, Pa.; Mansfield, Ohio; Burlington, Iowa; Gimli, Man.
May 6-8. Christian Churches of the Alabama Area (Disciples of Christ) 71st Annual Convention, First Christian Church, Tuscaloosa, Ala.
May 6-13. National Family Week (N.C.C. Joint Department of Family Life).
May 7-9. United Lutheran Indiana Synod Convention, Fort Wayne.
May 7-10. United Lutheran Pacific Southwest Synod Convention, Phoenix, Ariz.
May 8-9. Lutheran Welfare Conference (Atlantic-Central Region), Associated Lutheran Charities (Eastern Region) Joint Meeting, New York city; theme: "Historical and Theological Involvement of the Lutheran Church in Social Welfare."
May 8-10. United Lutheran Mississippi Synod Convention, Burns.
May 11-13. Kirkridge Conference on the Life of Devotion, Bangor, Pa.; Eugene Exman, leader.
May 13. Festival of the Christian Home (Mother's Day).
May 13. United Lutheran Evangelism Missions, West Penn, Pa.; Yoakum-Victoria, Tex.; Montreal, Que.
May 13-16. United Lutheran West Virginia Synod Convention, Jackson's Mill.
May 14-16. N.C.C. Religious Radio-TV Workshop, Dallas, Tex.
May 14-16. United Lutheran Synod Conventions, Florida (Miami); Michigan (Lansing).
May 14-16. United Lutheran Synod Conventions, Illinois (St. Louis, Mo.); Pacific (Seaside, Ore.).
May 14-18. Garrett Biblical Institute 13th annual Parsonage Life Conference, Evanston, Ill.
May 15-17. United Lutheran Synod Conventions, Central States (Lawrence, Kan.); Northwest (Milwaukee, Wis.); Wartburg (Springfield, Ill.).
May 18-20. National Y.M.C.A. Conference, Boston.
May 20. Pentecost.
May 20. United Lutheran Evangelism Missions, New Haven, Conn.; Jackson, Mich.
May 20-22. United Lutheran Caribbean Synod Convention, St. Croix, V. I.
May 20-23. Haystack Conference of Congregational Christian Churches of Massachusetts, Williamstown.
May 21-23. United Lutheran Synod Conventions, Central Pennsylvania (Lancaster); New Jersey (Ocean City).
May 21-24. United Lutheran Synod Conventions, Iowa (Clinton); Ohio (Findlay); Ministerium of Pennsylvania (Buck Hill Falls); Texas-Louisiana (Dallas).
May 22-24. United Lutheran Synod Conventions, Maryland (Gettysburg, Pa.); Rocky Mountain (Los Alamos, N.M.).
May 25-26. Boy Scouts of America Annual Meeting, Ciacinnati.
May 27-June 1. United Lutheran Evangelism Missions, Roanoke, Va.; Hanover, Ont.
May 28-29. Southern Baptist Pastors' Conference, Kansas City, Mo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, MAY 2, 1956 NUMBER 18

EDITORIAL

IF THE single course of Christian action were always obvious, if we always knew exactly what is the Christian thing to do and the Christian thing to say, Christian ethics could be a more cut-and-dried thing than it is. But exactly because every situation is different, and because the will of the living God refuses to be blueprinted, and because the meaning of obedience has to be freshly cast for each new issue, there is no way to line out a Christian morality and let it go at that. Protestants cannot know at the beginning of May what they will have to think and say and do this month to make that grateful response to God which is the Christian life. As each issue arises, however, we will be alert to the living word of God on every issue, industrious in the investigation of facts relevant to the issue, imaginative in projecting the consequences of the alternative resolutions to the issue. Protestant ethics is an ethics of prayer. Each man's moral decision must follow prayer for illumination, and each man's moral decision must be followed by prayer for blessings on its consequences or forgiveness for its failure. Except prayer be real and availing, Protestant ethics is a risk beyond endurance and a burden beyond bearing. An editor's daily prayer may speak for others at the beginning of a month: *O God, bless those of my words which are in the service of thy word, to the use of those who are thine own alone. And forgive me those words which are mine own alone. For Jesus' sake. Amen.*

Prayer for a New Month

Atoms for Peace Plan Approved

IT WOULD BE a special proof of divine mercy if the release of atomic energy, which threatens man with extinction through war, became the means through which he receives the assurance of survival through the gift of peace. The possibility that this might happen is found in the agreement initialed by twelve nations, including the five atomic powers, to establish a United Nations agency for the peaceful development of atomic power. The proposal was first made by President Eisenhower in an address before the United Nations in December 1953. After intensive discussion the plan for the creation of an International Atomic Energy Agency was unanimously approved on April 19 by the drafting conference held in Washington. The President said he was "very much gratified" at the outcome of the conference, which compromised all the important differences between the United States and the Soviet Union. An 84-nation conference will be held in New York in September to approve the draft statute. Once approved by this meeting, the statute will be open for signature and ratification by all the countries in the United Nations, and Japan and some others which are still outside. The plan provides that the agency can be launched as soon as 18 nations agree, and U.S. officials hope this will be possible by midsummer 1957. Three nuclear powers—the U.S., the U.S.S.R. and Britain—have pledged to supply fissile materials to the governing board, which will determine where they shall be used. An international board of inspectors will have the right to make sure materials are used for peaceful purposes only. The agency is not responsible to the Security Council, where its actions can be vetoed by one power, but to the General Assembly of the United Nations. It is entirely possible that this may offer a lead to the efforts of the nations to achieve disarmament.

United Nations Mission Calms Middle East

THE IMPOSSIBLE is happening in the Middle East. A war which had actually begun has been stopped, and hope that coexistence if not peace may be re-established is in process of rebirth. While anything can happen, including the collapse of the whole magnificent mission of courageous United Nations Secretary Dag Hammarskjold, this renewal of hope is a major achievement. It should proclaim "Never say peace is impossible" to all men, for we are all trustees of hope, and hope is essential to the continuance of any right human relationship. In the context of what was happening in Cairo and Beirut, the propeace statement of the Russian foreign office advanced Mr. Hammarskjold's effort, as the earlier statement by the United States state department had done. The Russian statement was not issued until the Arabs had defined their position through General Nasser. The wording of the Russian pronouncement was vague in vital spots, but at least it showed that its authors wanted to improve their position in world opinion, which had reacted unfavorably to the sale of arms to Egypt by satellites of Russia. Then the acceptance by Israel of the terms of a cease-fire agreement went down to the credit of Israel and the U.N. secretary. Prime Minister Ben-Gurion had made a threatening speech a day or so before Hammarskjold arrived in Jerusalem, but this was not taken as the final word of Israel, and it proved not to be final. In addition to the cease-fire, another important gain made in the second day of the negotiations in Jerusalem was the lifting by Israel of

restrictions on the movements and functions of United Nations truce observers. These officials, who have patrolled the tense borders of Israel for several years, had been handicapped by lack of freedom of movement in crucial areas. Much remains to be done, but this auspicious beginning raises the hope that Secretary Hammarskjold may in time be asked to suggest terms for a beginning in the settlement of this persistent threat to the peace of the world.

Foreign Aid—In What Temper?

IT IS PROBABLY TRUE that the Russians still plan to conquer the world, as President Eisenhower says. But if the suicidal involvement of nuclear weapons requires them to scuttle Lenin's thesis that the conquest must be by war, so that they are compelled to turn to peaceful means, may we not hope that the shift of means will in time also affect the end? What has freedom to fear from a fair encounter of ideas, of economic methods, of social systems? The suggestion made by the President in his address to the nation on foreign aid that we have a great deal to fear may have been effective domestic politics; it could hardly have been intended to sound persuasive outside our borders. It is good news that Mr. Eisenhower continues to seek $4.9 billion for foreign aid, that we should no longer insist on attaching military or political strings to this assistance, that we are persuaded we also should expand foreign trade, even trade with communist lands under certain circumstances. We also welcome the proposed appointment of a nonpartisan citizens' group to review and evaluate the main facets of our foreign policy. But also needed is a change in temper, in the mood in which we confront the world, including the Soviet Union. It is right for us to call on the Russians to produce proofs in Korea and Germany of their peaceful intentions. But what is wrong with offering an occasional proof ourselves, such as canceling the new nuclear tests in the Pacific?

Agriculture Policy Is Still Lacking

THE LONG DEBATE over the agriculture bill and its veto by President Eisenhower settled only the point that agriculture will continue to be a subsidized occupation. The President's denunciation of the bill as passed by Congress was inconsistent with his simultaneous announcement that the administration will also offer price supports, although at a lower level. Since no difference in principle exists between the parties on this crucial point, the competition between them consists in maneuvers to receive credit for the subsidies. The soil bank plan, which shared the fate that fell upon the bill as passed by Congress, has in it the beginnings of another principle. It might become the basis on which the soil, our most important resource, could be systematically conserved and built up in anticipation of a future when a much larger population will make demands upon it. But that will require the imposition of controls on farmers and the farming process. And no such plan will work unless it is developed as a part of a fundamental long-range agricultural policy. What are some essentials of such a policy? Obviously, point one is that the farms shall continue to produce food and fiber sufficient for current needs, plus the maintenance of surpluses adequate for contingencies at home and abroad, without depletion of soil or people. Second, the social organization of rural life should be maintained and strengthened at points essential to the preservation of health, welfare and character through adequately financed schools and churches and through community development. One of the most serious problems in this connection is the disintegrating effect in rural life of Protestant and Catholic sectarianism. Third, we must develop plans for agriculture as a whole and for each community and farm. After the plans are made, they should be discussed and voted on at every level from Congress to the local community. When democratically adopted they would establish the terms on which people could determine their participation in rural life. The physical processes of industrialization, which have overtaken agriculture last, require the application of the social concomitants of industrialization. When this now heretical idea is dealt with on its merits, we shall be ready to move from vote-grabbing to policy-making in agriculture.

Churchwomen and Bishop Rap Dearborn Mayor

THANKS TO the *Montgomery Advertiser,* a number of situations involving racial discrimination in northern cities are receiving needed attention. This Alabama paper, which is cool toward the white citizens' councils and which has tried, not always successfully, to be fair to the Negro protest movement against abuses on Montgomery buses, discovered the Trumbull Park tension in Chicago (see The Christian Century for March 21, page 366), and the practice of segregation in Dearborn, Michigan. When Mayor Orville Hubbard of Dearborn boasted that no Negro could live in Dearborn, where 15,000 Negroes work, the local council of United Church Women passed a resolution condemning him for this policy. The mayor replied that the churchwomen should move to a near-by segregated area inhabited mostly by Negroes. That did not stop the women, but brought to their help Episcopal Bishop Richard S. Emrich of Michigan. He called on "every pastor and Christian" to oppose the mayor's ideas, and presumably his practices. Bishop Emrich condemned Hubbard's racism as contrary to the "fundamental teaching of the Christian faith, the Constitution, our government under law and the wider interests of the United States." The bishop said: "Mayor Hubbard's views, picked up by the press and spread to Africa, southeast Asia and Japan, are worth many Russian divisions. He may for a time keep Dearborn white but he may also help to make some lands communistic." All of this, thanks to the *Montgomery Advertiser,* will do good only if the church people of Dearborn and the ecclesiastical authorities of the city and of Michigan take steps to end segregation in Dearborn housing. This will inevitably require political action to elect a different kind of mayor, and that will not be possible without careful personal and community education. A voluntary organization like the Hyde Park-Kenwood Community Conference, 5506 South

Harper, Chicago, which has the support of the churches and other groups, is probably the most effective device to achieve such an end.

Federal School Aid Not a Lost Cause

THIS IS NO TIME to lose faith in the possibility that this Congress will vote a school aid bill. The national crisis in education has reached such serious proportions that even a politically inflamed national legislature is impelled to act. Speaker Rayburn of the House of Representatives is reported by Joseph A. Loftus of the *New York Times* to have assured backers of federal aid that the Kelley bill will soon clear the House rules committee and go to the floor. This is the Democratic bill, which provides $1.6 billion in grants for construction over a four-year period. The administration bill, which provides for a lesser amount, will probably come into discussion in the Democrat-controlled House by way of amendments to the Kelley bill. The big hurdle, of course, is the threat of Representative Adam Clayton Powell of New York, to move to amend the bill so that federal aid will be withheld from school districts that do not make a start toward desegregation. Such an amendment would make certain that southerners would kill federal aid by a Senate filibuster. Northern congressmen who might feel compelled to support the Powell amendment on grounds of principle are changing their position, for they realize that the children of both races are suffering for lack of adequate educational facilities so long as federal aid is blocked. Those who were first moved to back the Powell amendment on grounds of expediency are falling away as evidence mounts that the New York congressman is not in fact the spokesman for a solid phalanx of Negro voters because there is no such phalanx. Negro voters, like other Americans, are showing signs of thinking and acting independently; so the prospect for some kind of federal-aid legislation is brightening. James McCaskill, secretary of the National Education Association, believes the Powell amendment would fail of acceptance if the issue came to the floor today. The thing that is lacking is a vociferous demand on the part of church and labor that Congress make a beginning in dealing with our major cultural problem. The vastly increased mobility of our people makes the poverty of education in our poorest states everybody's concern.

Mother Hubbards For Everyone

WITH SUMMER coming on apace and beach-time approaching, ranking churchmen in Canada have let go a seasonal blast that will be echoed shortly in a good many smaller American pulpits. The Roman Catholic hierarchy of Quebec has mounted a new campaign against immodesty in dress, "one of the most provocative means by which vice is propagated." The rationale for the campaign was developed at length from pronouncements by Pope Pius XII on questions of dress and undress. But more than papal bulls are involved. Someone has been looking: "No one dares claim that indecent dresses and shorts, low necklines, and completely bare arms and legs safeguard Christian dignity and modesty. Who will justify the practice, which tends to increase in popularity among young men and youths, of going about in public bare-chested and wearing a swim suit that is too short and tight fitting?" If what the good fathers mean is that a line must be drawn somewhere, then of course there is general agreement. But there will be less agreement on following the good fathers when and where they draw the line. Habited celibates who have done without many things for centuries—including sunshine—are hardly authorities on either temptation or vitamin D. Some sights may be far less provocative than they suppose—some in their list above are probably not even noticeable—to men and women whose lives generally have more to do with each other. And exposure which may seem extreme to habitual black serge will probably look like unexceptionable hygiene to summer swelterers when the time comes. Still, a line will certainly have to be drawn. Only we would have others draw it and from a different angle. Christian concern should not be just for the offended but also for the offender. It is bootless to try to fix up the Sermon on the Mount to read, "If thine eye offend thee, pluck up a Mother Hubbard onto the offense." If standards are fixed, let them be at least as much to save exhibitionists from the *hubris* of their supposed charms as to save the spectators from the sins of sensuality.

No Smoke in Pittsburgh

[EDITORIAL CORRESPONDENCE]

April 12-15, 1956.

AS FOUR HUNDRED DELEGATES to the Pittsburgh study conference of the National Council of Churches were repeatedly told, there is no more smoke in Pittsburgh. The conferees, met to consider and to consult on the church and economic life, were impressed by their hosts' ardent self-advertisement—though most of the visitors came from cities where at least the air was free and its clarity rather more taken for granted. They were impressed enough, anyway, so they generally kept their own conference fires banked. There is still no smoke in Pittsburgh.

Certainly few cities in the United States are more suited to a conference on "The Christian Conscience and an Economy of Abundance." What a setting! Gleaming new skyscrapers, all glass and glitter, hemmed in the churchmen's huge hotel headquarters. In front of the hotel a wondrous, block-square metallic garden has materialized where the city once was dying at its ramshackle heart. Spreading out, re-creating a city, are other soaring buildings, vast parking garages, housing developments, great new bridges and superhighways, an enormous new air terminal.

Nested in abundance, we discussed abundance. Who there had thought to live to see the day when Christians would be met to consider the excess goodness of an economy? Only yesterday the church was passing bristling resolutions and going far out on hazardous limbs in an effort to distribute more equitably the too little we had. And now, all of a sudden, we have too much—or at least are

coming close to that. Used as we had become to having our economic answers changed, no one was prepared for the present situation in which the basic questions are themselves switched on us. No longer how to get more, but now what to do with what we have. No more the simple sympathy for well-known want, but now the anxious search for problems still hidden and fermenting in the new mountain of more-than-enough.

The department of the church and economic life, under Cameron P. Hall, has high praise coming for its alertness to the epochal transition in process in American life and to the church's attendant responsibilities. Here is a department in the National Council which is near realizing already the ideal for all departments: serving the churches as they are, it stimulates the churches toward becoming more than they are; sensitive to the churches it serves, this department further sensitizes those churches in its particular area.

Preparation for the Pittsburgh conference was imaginative and painstaking. Study materials were thorough and detailed, yet written so stylishly and edited so wisely that every delegate must have wanted to wade right into them. Discerning background papers were prepared by Economist Leland Gordon and by Theologian Reinhold Niebuhr. Happily, these papers are now available to all as the pamphlet *Your Christian Conscience and American Abundance* (35 cents, National Council of Churches Publications, 120 E. 23rd St., New York 10, N.Y.).

Dr. Gordon also prepared the background materials for the six economics study groups into which the conference divided itself for the first two days. Here attention turned to manpower and employment, conservation, distribution, selling and consumption, the relations of public and private economic groups, and economic foreign policies. Younger Theologian Roger Shinn was the principal author of the extraordinarily lively study materials readied for the five groups which engaged all delegates' theological attention the last two days. These took up material and spiritual values, Christian vocation, human dignity and relations, issues of social conformity, and the economic practices of the churches—all in the context of an economy of abundance.

Nothing was left out. Experts from campuses, corporations, unions and farm organizations were on hand to keep the analyses informed and realistic. Church leaders, lay and clerical, kept the Christian perspective clear. Discussion was vigorous, disagreements were freely aired.

And yet, there was no smoke in Pittsburgh. The old fire and flash of Christian economic debate did not crackle in the deep-pile comfort of the hotel. It was, perhaps, not essential that it do so. Collision is not necessarily more productive than collusion. Certain inhibiting factors were obvious and understandable. Christians today are more aware of the technical complexities of economic problems, less apt to proceed as if having your heart in the right place were a substitute for having a head full of the right facts. Discussions and proposals do not leap so dramatically from extreme to extreme when all participants are admittedly puzzled about all the facts. Furthermore, Americans discussing their economic life today are rightly sobered by this nation's new responsibilities in the world.

And besides, the whole new situation conduces to caution. When want is urgent and general, right-thinking men will speak out, recklessly if necessary, to try to meet basic human need. But in an economy of abundance, most inclinations will slant the other way. Those who "never had it so good" will hold their breath a little when summoned to do surgery on the golden goose of their economy. They will even hesitate to ruffle any feathers. It is not just fat-cat Christians who will want to go slow in economic criticism or reconstruction; very high-minded Christians who remember what terribly skinny cats they and theirs were twenty years ago will now be almost equally circumspect.

The caution came out over and over again. Statements even mildly critical of corporations or capital, even slightly suspicious of certain governmental leniencies, were challenged with vigor. A surprising number of delegates are apparently confident that the components of the American economy are now safely baptized, that old rapacities are repented of, that earlier guards can now be relaxed.

Such complacency, of course, did not carry the day. Too many others at Pittsburgh remembered too well how hard-won were some of the equities now so taken for granted. Too many others saw the new problems—like those raised by automation—coming on to give the new era its own particular troubles.

No, complacency was spotty, and it didn't spread. But there was enough of it to stamp the careful, cautionary conference message with a kind of sober reticence. That document, forthrightly enough, reminds Christians of their obligations in evening up their abounding economy. There are bad pockets of continuing need. In a nation where expert opinion suggests the need for a minimum $5,000 a year of family income, one-fourth of the families have annual incomes of less than $2,000. That is a "pocket" deep enough to bury a lot of complacency.

Other problems continue, even in our plenty. Racial discriminations in employment, economic injustices and exploitations still plague the system and the people. No statistics of abundance relieve the Christian of his remedial responsibilities in these areas. The very continuance of the blooming economy, furthermore, depends upon the enlightened Christian's concern for the democracy of all his organizations, for the expansion of educational facilities, for the shifting of national investment from military paraphernalia to research, redevelopment and conservation.

Above all, the Christians in the midst of a surplus will be impatient to share their plenty with others in want. National prosperity comes upon us as international obligation. Suffering anywhere has direct claim on our overflow. But a more enduring contribution will be the exporting of knowledge, techniques, methods and capital to help other nations speed their own development.

Like the discussion from which it grew, the message was sane and sage and safe. It even called individual churches to correct their own skinflint labor practices! Yet something was left out all along. Hendrik Kraemer, speaking near the end of the conference, put his finger on it—and a chiding, challenging finger it was. For the American economy, as he sees it, is not the answer to our problem, but is itself, in its very success and abundance, "a staggering problem." Deeply disquieted, deeply disturbed, the distinguished visitor from Geneva warned the Americans he loves against the perils of an economy he admires.

Not for Dr. Kraemer was the message's assumption that this economy "is the Lord's doing and is marvelous in our eyes." Clearer to the Dutch teacher were the demonic possibilities in the very delights of our plenty. He sees the requirements of our production and consumption driving us, our advertising overruling us—and he wonders about our freedom. He glories in the rich satisfaction of our needs, but he cannot satisfy himself that the economy's endless purposeful creation of new needs is wholesome. A whole society may thus be driven into enslavement to its production processes. The normal relation of production to consumption is turned upside down and inside out. An economy of abundance, so based, is on the verge of becoming a slave driver instead of a servant. Dr. Niebuhr had sounded the same alarm in his preparatory paper.

"You here are in more danger than Christians in the Eastern zone," said Dr. Kraemer, who knows. "There, they *know* who and where the foe is. There you are forced to know what the church essentially is." But here, the very elements that threaten us conspire to put us to sleep to the problem.

Here was the missing emphasis. What a keynote it would have been! Coming earlier in the conference, it might have given another stance to all the discussion. Then, instead of standing off from the great, smoothly running economy as we all did, suggesting so modestly our little ideas for straightening out its few kinks and easing its occasional knocks—then we might have looked first to the word and will of God and set our economy up against that. Instead of coming, all smiles, to insinuate our Christian insights where appropriate in the humming machine of the economy, we might have tried to see what use to the world God created the church to be, and then turned to see how instrumental the present economy could be to that instrumentality, the church.

The question is one of contexts. Shall the church be content to help perfect the economy and work out its mission within that economy? Or should the church be always measuring the basic presuppositions and most ultimate ends of the economy against the directions, implications and standards of the church's own mission? Who conforms to what? Which comes first? The church is wisely loath to tinker with technical parts of the economy for which its revelation gives it no special competence. But is the church as ready to confront the economy with the biblical picture which judges the economy as a whole and puts it all in Christian perspective?

There should be other conferences, now, that is clear. For better or for worse, the economy of abundance is passing the big worry on from the department that has always had it to departments that have had a hard time getting attention. Now that the basic economic needs of men are on the way to being satisfied, what do full, warm, dry people do with themselves? Anthropology, sociology, psychology, worship and the fine arts, home and school—there are the areas where interest must center now. Economics, stabilizing at a high level, is passing the buck. Other departments must take up responsibilities that work their way along the chain of the humanities.

One problem's near solution dare not blind us to others, with their own stream of consequences. Charles Taft, chairman of the Pittsburgh conference and mayor of Cincinnati (down river), stung by our hosts' brags, admitted somewhat testily that Pittsburgh is smokeless, but observed that its sewage still goes raw into the Ohio. T.A.G.

Random Thoughts of a Sun-Seeker

[EDITORIAL CORRESPONDENCE*]

Biloxi, Mississippi, April 5.

THERE HAS BEEN only one topic for discussion in the sun-drenched (and parched) states I have been visiting since the middle of January. I need not say what that is. There are spots, however, where I have found this the one topic *not* to be discussed. "Liberals," in particular, look pained if an invading Yankee brings it up. I have no contribution to make to a solution; the longer I move around in the southern states, the more I fear that the south has worked itself into a dilemma for which there is no solution this side of some sort of upheaval. But I hope that my many and gracious southern hosts will not be too deeply offended if I simply jot down some of the fleeting, marginal reflections which occur to me as this stay in the Deep South is ending.

The people for whom I feel most sympathy down here are the "liberal" politicians. The south has many of them, and on every other issue they can put up a good fight and frequently bring their states a long way up the road of social advance. But on this integration issue they're helpless. That is, if they want to be re-elected, or elected. Imagine, for example, a man like Senator Fulbright, who has given his name to the major national effort for cultural interchange with the rest of the world, signing that neo-nullification declaration of southern members of Congress! But—given a desire to remain in politics—what else could he do?

This bending to the prevailing winds, however, affords an example of the accepted hypocrisy of politics. Perhaps politics, and politicians, couldn't run without this; I often wonder. But when a man down here of the Fulbright stripe comes out for segregation, it protects him from being chased right out of the primaries by the white supremacy fanatics, but it doesn't help him much with them, and it scarcely hurts him at all with the liberal voters. Why? Because both will tell you, in explaining their opposition or support, that they know he doesn't really mean what the political situation has forced him to say. Of course this is true of other issues besides segregation. How about most of the current farm speeches?

The best analysis of this racial dilemma in the south was written 24 years ago by Reinhold Niebuhr. You will find it in the most seminal book he has written, *Moral Man and Immoral Society*, page 117:

> The moral attitudes of dominant and privileged groups are characterized by universal self-deception and hypocrisy. The un-

*This is the last dispatch to The Christian Century from Paul Hutchinson, who died in Beaumont, Texas, on April 15.

conscious and conscious identification of their special interests with general interests and universal values, which we have noted in analyzing national attitudes, is equally obvious in the attitude of classes. The reason why privileged classes are more hypocritical than underprivileged ones is that special privilege can be defended in terms of the rational ideal of equal justice only by proving that it contributes something to the good of the whole. Since inequalities of privilege are greater than could possibly be defended rationally, the intelligence of privileged groups is usually applied to the task of inventing specious proofs for the theory that universal values spring from, and that general interests are served by, the special privileges which they hold.

I have been struck by the contrast between church leaders on this race issue. The Century printed the horrifying comments of the pastor of the largest Southern Baptist church—the old George W. Truett church in Dallas. (See issue of March 14, page 338.) Methodist bishops in the southeast, though quieter, are not much better. But I've encountered quite a number of Episcopal bishops who are outspoken against all segregation as sin, and the Southern Presbyterians are miles ahead of the Methodists and Baptists. What makes the difference? Is it the secure social prestige of the Episcopalians and Presbyterians? Such an "independent" as Gordon Poteat, in a community church in Daytona Beach, makes me think that may be part of the answer. For when he sounds off fearlessly on this subject, as he does right along, he does not need to remember, but his hearers *do* remember, that he is one of *the* Poteats of North Carolina.

It is an unworthy thought, I know, but of the kind I can admit occurs to me, now that I am no longer trying to hang onto my job, that this sense of impregnable social prestige may have something to do with the fact that Episcopal bishops in Virginia, the Carolinas and most of the south are so generally low and broad churchmen. One gets the impression that they would feel right at home walking into a General Convention arm in arm with Phillips Brooks.

Are there no "moderates" on the race issue in the south? Of course; numbers of them. They have their own very intelligent organization, the Southern Regional Conference—which is cursed for being subsidized by Ford Fund for the Republic money. But moderation, in a tense situation of this kind, can have little effect when it has no program except to exhort everybody to calm down, cool off, take it easy, wait for time to work its healing. One trouble is, as the now famous Faulkner letter to *Life* showed, that the real plea of the moderates is to the Negroes to be patient with whites who do not intend in any discernible future to give an inch they are not forced to give. Moderation is to be all one-sided, a virtue displayed by the other fellow.

When I mentioned the silence, or worse, of Methodist bishops in these parts, I should have added a tribute to the Methodist preachers who have sacrificed their careers to bear their witness to the demands of the gospel in this situation. There are quite a few of them, and they are good men. The Methodist "system" is a ladder-mounting affair, and if you provoke bishops and district superintendents you don't mount. Most of these men know that they won't do much mounting for a long time, if ever. But prophecy is not dead within them, or in their pulpits.

The Methodist women, likewise, deserve recognition. They haven't run to cover, as some "liberal" elements have, since the Supreme Court decision. They speak plainly, courageously and persistently—and I have heard some of them speak disparagingly of the caution of their menfolk, especially in the episcopal ranks. When one remembers that the old justification for the segregation system was the need to protect southern womanhood, the decisive stand taken by these churchwomen is as amazing as it is heartening.

And while I'm still talking about the southern Methodists, let me add that one thing run into down here which has both interested and somewhat amused me is the bafflement of some Methodists and Baptists over what to do about the Roman Catholic stand on race. They know that the Catholic archbishop of St. Louis, followed by that bishop in North Carolina, but most of all by Archbishop Rummell of New Orleans, have run away with the ball so far as the churches are concerned. Thinking in long-distance terms, that is. But what to do about it? They wish they knew.

I met a Sunday school teacher who dared take an opinion poll in his adult class when there were more than 100 present. Result: unanimous agreement that segregation is anti-Christian and antidemocratic; unanimous agreement that integration inevitably is coming; nearly unanimous opinion that they would oppose its coming in their lifetime; majority opinion that they would hope it will not come in the lifetime of their children; less than half a dozen ready for integration now or any time. Secondary result: an appeal to the teacher to get back to "teaching the Bible."

I visited one city in a state which boasts no integration whatever so far, but in which, I had been assured by the (colored) president of a Negro college, the city board of education was ready to integrate the schools tomorrow, and would soon start doing so. I discovered, however, an informal but potent opposition from many of the colored teachers in the now segregated schools, fearful lest with integration their jobs or seniority would be in danger.

I may be wrong, but I cannot help feeling that northern firms which are considering a move southward had better prepare for the pattern of violence they are likely to encounter in labor struggles. In how many courthouse squares have I been shown where the bullets which didn't find their target hit after local gentry had fallen out, usually over a lawsuit? It's a rare county, or so it seems, which does not cherish traditions of that sort.

In talking with the dean of a Negro college I repeated the remark the (white) president of another such college made to a friend of mine: "Recent events mean that we have now reached a point in the south where any white man can murder any Negro with impunity." The dean's comment? "Where has that college president been all his life? That has *always* been the situation in the south!"

Everyone testifies that there has been a complete change in the psychological atmosphere since the Supreme Court decision, which is best shown by the general closed-mindedness toward the "gradualism" in the court's subsequent

directives for putting its decision into effect. What are the emotional factors which have helped bring this to pass? I asked a college psychologist if the teen-agers' romantic exploitation of the gag-line "The South will rise again," with all the display of "rebel" flags, "rebel" yells and other "rebel" incantations, could have had anything to do with it. Kid stuff? To be sure, but kid stuff is the mental pabulum most of us prefer. The only answer I got from the psychologist was, "That's a good question."

On Good Friday I attended an interracial service. The church was well filled on a hot afternoon; the Negro minister who preached on the sixth word from the cross brought the only meditation in that afternoon's series I remember. The service itself, held under the auspices of an integrated ministerial association, was a landmark in that community. It made me feel good—too good. For I suddenly realized that I was sitting submerged in self-righteous approval of myself for deigning to be present and listen to a true minister of Jesus Christ, by chance of birth with a darker skin than mine, preach a true gospel. And I fear that a good many others there felt the same pharisaical pride.

Down the street a couple of blocks from where I am writing there is a "shrine." It is the house where Jefferson Davis lived out his last years and died. While he was president of the Confederacy there was no man more hated by his subordinates or more widely held responsible for the failure of the southern cause to develop its full potential in the War Between the States. One has only to read the diary of Mrs. Chesnut, a Davis partisan, to grasp the bitterness of southern majority opinion against Davis at the end of the war. Now he is a southern saint and his home is a shrine, devoutly attended by southern patriotic organizations. I think Jefferson Davis deserved this, but I don't think the south would have granted it to him had not the Republican "Radicals" reversed Lincoln's policy and clapped the Confederate leader into prison, keeping him there without trial, after the war. Jefferson Davis owes his canonization to Thaddeus Stevens—which is another irony to remind us again that the only thing we learn from history is that we learn nothing from history.

Is C. Vann Woodward the Hinton R. Helper of today's southern crisis? Many's the historian who has speculated on how different the fate of the south might have been had it been willing to read and rationally consider and then act on the undoubted facts in Helper's book, *The Impending Crisis.* Instead, it became a hanging offense in certain states to be caught in possession of the North Carolinian's book. Matters haven't reached quite that pitch regarding Woodward's *Strange Career of Jim Crow* or his big volume on "The New South" in the multivolumed *History of the South* now slowly approaching completion. But Woodward, another southerner and professor of history at Johns Hopkins, is being given the silent treatment. The south doesn't want to look at his facts, so it won't look. I encountered just one white in the Deep South who had read, or even heard of, Woodward's Jim-crow book.

Is Florida going to be ruled, by the end of another decade, by "senior citizens"? Trick real estate tax laws have the bulldozers and the cinder-block builders in a frantic race to build mile after mile after mile of "retirement homes." Maybe southern California is the same; I haven't seen what's happening there for a year. But what happens to a state's policies when the biggest issue is pensions? Maybe the same thing that happens to a denomination's.

During this boom, when new communities are mushrooming all over the Florida map, it's enlightening to see how little ecumenicity there is at the grass roots on the part of vocally "ecumenical" denominations intent on getting in on the new ground floors. Ecumenicity? There's not even comity.

P.H.

A Real 'Pro'

PAUL HUTCHINSON made the same impact on the world at large as on the church, for anything he did expressed the full force of his rare being. Secular journalists learn to appraise people with a wary eye; the reaction from four of them in the last 48 hours says a lot. To the managing editor of *Life,* "he was a real pro." The managing editor of *Time,* who had closed the religion section of the issue the day before, broke open his magazine to insert a column-and-a-half tribute titled "Happy Man" with a caption under Paul's picture: "Never retreat." When I phoned the *New York Times* and *Herald Tribune,* the two city desks turned me over to rewrite men who had never heard of Paul. After reading the clips in their files, both took the unusual step of phoning back. The *Trib* man said, "You know, he was quite a guy." The *Times* man said, "I'm going to read all his books."

Just before he died, Paul had agreed to spend six months on *Life,* writing for and counseling on the book we will publish next winter based on and expanding our series on the world's great religions. He had already finished a fine introductory article for the book; its other pages will miss him sorely. No one else combines his wide religious knowledge, journalistic skill, and ability to communicate every nuance. He could appreciate, and interpret, violently differing views while not truckling to any of them.

Since he was more of a saint than he ever realized and more of a scholar than he ever admitted, Paul kept growing to the end. His zest grew too. The day after he died, a letter arrived from him to say he would reach New York on April 23 and looked forward to settling within walking distance of the office. The letter praised the good food of New Orleans and its hospitality despite his outspokenness on the race question, adding: "As for the lectures, they have at least passed Emerson's test for a successful lecture —more stayed than walked out."

He hated praise; in January he wrote me of his retirement from The Christian Century: "I managed it so as to escape most of what my hero, John Wesley, called 'vile panegyric'—he explained that he wrote most of his own tombstone epitaph to protect himself against that." Paul needs neither praise nor panegyric; his life will benefit an ever widening circle until the Last Judgment.

SAM WELLES.

Whither the Family Farm?

By Martin Schroeder

A GATHERING of the county Future Farmers of America had just come to a close. In the lobby I chanced to meet a young man who was among those singled out for good work done, proud of his award. We fell into conversation and I commended his achievements. "There is just one thing wrong," he said. "For many of us, including myself, there *is* no future on the farm. Dad is not ready to retire and the place is not big enough to support the two of us. All near-by land is solidly in other hands and there is no chance for me to buy with prices as they are. So where do we go from here? Much as I love the farm, I have to look for a job in the city, Future Farmer though I am supposed to be."

The future for the small farmer looks dim indeed. Because it has been repeated over and over in the press and on the platform that the family farm is on the way out, the public, including the farmer, has come to accept this verdict as final. There seems to be nothing that can be done about it. Statistics profusely quoted appear to carry no hope for a better day. The little farmer, we are told, has played his part on the stage of history and the curtain is about to come down on his act. But this is defeatism. A substantial portion of good land is still firmly in the hands of small-scale owners, the heirs of pioneering generations. Disheartening as the young farmer's future may seem, an appeal is pending to a higher court: "The land is mine, saith the Lord, and all that dwell therein."

I

Rural Life Sunday is primarily a day for giving expression to man's recognition of God as the Chief Landlord, the Giver of all good and perfect gifts. But it is more than that. The vertical devotion must not lose sight of the perennial realities on the horizontal plane. The economic well-being of the tiller of the soil is one of these. What M. Mason Gaffney of North Carolina State College said recently in the *Nation* is only too true: that in the competition for land titles today, "good husbandry counts for less, financial power for more." But not forever. We are dealing with a pyramiding development, moving to a point where countercurrents will take over.

> Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

Concentration of landownership in fewer hands started when homesteads began to be absorbed by more thrifty neighbors in the process of survival of the fittest. In general, this was true to about the turn of the century. After World War I foreclosures became more frequent and the absentee landlord in ever larger numbers was taken for granted. But the good Lord sees to it that trees shall never grow into the heavens; so even this phenomenon of multiplied landholding must finally come to an end.

Propaganda has it, and most people believe it, that the bigger the farm the more economically it can be run, and consequently the greater is the return per acre on the investment. In other words, the cost of production diminishes as the size of the farm increases. The manufacture of automobiles and appliances is cited to prove the claim that mass production has the advantage over individual efforts. Such reasoning is faulty. It fails to consider the raw materials that farming and manufacturing have to begin with: for the one, soil and climate; for the other, iron ore and fiber that must be shaped under purely human direction, regardless of rain or shine. Neither can be used as a standard of comparison for the other, though the prejudiced are fond of doing so and the public takes it in.

According to a research study made by Dean E. McKee and Earl O. Heady of Iowa State College, it is true that reductions in production costs come quite rapidly as the size of the farm increases to about 160 acres. Then the savings begin to slow down. "A farm of 240 acres is large enough to realize just all of the major reductions in costs coming from farm size alone," say these experts. Such a scientifically arrived-at conclusion should put an end to the fiction that the bigger the farm the bigger the savings in overhead.

Looking at the question of profitable size from a nationwide point of view, consider the conservative Pennsylvania Dutch farmers in Lancaster county. Their farms average less than 60 acres per family. Yet, aside from irrigated tracts, theirs is the richest per capita county in the nation in value of commodities sold; and among all the 3,070 counties in the country it ranks ninth in this respect. Here is a statistic that should help us to evaluate more accurately the relationship of size to profit.

II

No one will question that the situation of today's "future farmer" when he comes into his own will be different from his father's, as his father's was different from his grandfather's. Yesterday's family farm is a thing of the past, its romance gone. What will take its place? Certainly not the gigantic combines of those "that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isaiah culminates his description of this land policy with: "Woe to those who are wise in their own eyes and shrewd in their own sight . . . and deprive the innocent of his right." These ancient truths still hold. The leveling-off process is a built-in factor of history, whether as regards nations or individuals. "Surely many houses shall be desolate, large and beautiful houses, without inhabitant," concludes the prophet. A tour among the castles of Europe drives home the point he sought to make. In England, for instance, recent government figures reveal that even now the shift to larger units is slowing down, in fact has in some cases gone into reverse.

Throughout history, land-controlling dictatorship has proved as transitory as political dictatorship. All-com-

manding it may be for a time, but then comes the collapse. It has always been so. Violation of the natural law in the treatment of human values carries the ingredients for the penalty. To this penalty the overambitious on the land are exposing themselves. When corporations get out of hand, the law provides for their reduction into smaller units. There is no guarantee that the hand of the law will not fall upon those who now imagine themselves safe in their monopoly of the land.

III

In rectifying the family farm's currently precarious situation there is no call for such abrupt extremes as Mexico resorted to in 1953 when, under its land reform program, its government took over the million or more acres of fertile Mexican ranchland owned by William Randolph Hearst and distributed it in small lots to the people who farmed it. Much less should the land policies of Egypt, China and other revolution-whipped nations be imitated. So far as the man who plows the field is concerned, it makes little difference whether he sweats on a government-owned collective farm or on a private collection of farms run up by the financially able. His dislike for his lot is the same. In either case he is a serf and his reward a bare living, while all the time he longs for a furrow to call his own. Nor can the other extreme put new heart into the farmer: a Vinoba Bhave on pilgrimage, living on buttermilk and fruit juice, pleading with overstocked landlords to give away their land.

If neither expropriation nor moral suasion is applicable to safeguard the farm home, what will its future be? Not annihilation as is so widely assumed. There is a rebuilding going on, based on dependable forces. This year the 4-H clubs, celebrating their 42nd anniversary, have as their national theme "Improving Family and Community Living." The program covers such items as local projects, Rural Life Sunday, state club weeks at capital cities, district camps, conservation meetings, county fairs, livestock and other contests. These 4-H youngsters have carried off highest honors at the International Livestock Show in competition with the most seasoned of exhibitors. Combined with the "Future Farmers" program, this wholesome emphasis on rural ideals, life and work makes a considerable impression on enthusiastic youths. And these and similar organizations are growing from year to year. The urge to continue on the farm that they implant in young people is too dynamic not to affect future distribution of the land, regardless of the powers that be. Add to these emphases the spirited programs of adult farm organizations—among them the newly formed G. I. Farmers of America, an organization of young men disadvantaged by years of absence, straining against the economic squeeze—and you have an indication of the potentials.

Several channels are open which, singly or simultaneously, are likely to solve the family farm problem. The first and perhaps least desirable is legislation. A legislative program may call for restriction of irrigation rights, decreasing of price supports as farms get larger, or setting tax rewards for improving the land (the last a proposal the North Dakota Farmers Union is hard at work to make into law).

Another way is Isaiah's counsel: "Come now and let us reason together, saith the Lord." Even the biggest among the big landowners know when enough is enough. When in the hard-pressed 1930s loan agencies, particularly insurance companies, were compelled to go into wholesale foreclosures, they soon found more land on their hands than was desirable in the long run. During the next decade, with farm income riding high, many of these holdings were returned to local owners under favorable terms, and new life took hold of such communities. Something like that could happen again.

The most obvious lift for rural family life is the transfer of industries to smaller communities. Hydroelectric power networks reach into heretofore unheard-of regions. Less dependence on railroads favors decentralization. Almost every ambitious chamber of commerce away from the metropolis has its committee to scout for new businesses, offering free sites and tax favors for years to come. New employment opportunities in such enterprises have given the man with insufficient farm income a chance to supplement his living. More and more we find him with one foot on the land and the other in industry, able to keep his little farm from being absorbed into a larger unit.

IV

Last but not least, the church is becoming more aware of the economic meaning the gospel has for the family farm. Rural Life Sunday is but a minor expression of a greater urgency. Preaching and teaching are not enough; more tangible efforts are needed. Among the 234 Protestant and 923 Roman Catholic congregations which have credit unions for their members, most function in the interest of the farmer who needs help to start operations or to escape extinction. No longer do denominations look upon the country church as a liability, as they did for a long time. Rather, they now see it as a field from which a Macedonian call has come. Ways and means are being developed to answer that call and bring new vitality to the rural community.

One example may suffice to illustrate. In *Town & Country Church* Edward K. Ziegler tells how the Church of the Brethren is helping its young people who are short of cash to get settled on the land. From his church's investment funds a portion has been set aside for "farm aid contract loans" to carefully selected young Brethren farmers. The loans may be for sums up to 90 per cent of appraised value at 3 per cent, amortized over 30 years if necessary. The plan, in operation since 1944, has had good results. Other forms of loans to the small farmer are also available from church investment funds.

But money alone cannot do it all. Imagination and dedicated leadership are required, and a resident ministry, if the church's mission is to be more effectively carried out. Where once preaching in rural obscurity was considered degrading to the ambitious, a new sense of the divine call has taken hold of young men in the seminaries. Their performance after graduation proves their devotion. Rural life courses in ever more schools, rural institutes at state colleges, countless conferences—all have helped to bring a new type of minister into the country church pulpit. With so many and such varied forces working to preserve rural life, slowly but surely a new day is dawning for the family farm.

Mission to the American Nation

By Alan Walker

HAS THE TIME COME for the Christian forces of America to mobilize for a great national evangelistic mission? As a visitor I sense that America is in the mood to respond to a strong, deep-throated, sustained Christian challenge. Through such a mission the churches could give a new cohesion and direction to the whole nation.

The present impact of the Christian churches on the life of the American people is not in proportion to their tremendous acceptance and strength. There is a contrast, at times a startling one, between the churches as they are and the nation as it is. Something is needed to focus the witness of the churches and to bring about a deeper penetration of the Christian message in the consciousness of the people. That something could be a mighty crusade which would gather up the fragmentary, partial, spasmodic evangelism of the moment and carry the good news of Christ to the entire nation.

A national evangelistic mission would need to be built on something more than 19th century evangelism. After all it should be obvious that 19th century evangelism is just not good enough for a 20th century situation; yet this is often the evangelism still used in seeking to reach the people. And what are the weaknesses of the 19th century evangelism? They are an intellectual presentation of the gospel which denies the great gains of biblical scholarship; a personal evangelism which has no social dynamic; an inadequate relationship with the church as the Body of Christ; an exaggerated confidence in mass meetings as such and the calling for commitment to Christ in an emotional atmosphere with a limited intellectual and specific content. In a word, 19th century evangelism preaches a partial, truncated gospel and is not sufficiently involved in the total life of the people to whom it goes.

The Church in Action

A national evangelistic mission would have to arise out of the very heart of God's compassion for men. It would need to proclaim a total gospel for a total life situation. It would need to be the church—not individuals belonging to the church, but the church in action. A sustained campaign, motivated from a renewed dedication to the will of God, could cleanse and quicken the springs of the nation's life.

I hope I shall be forgiven if I seem to speak confidently of what may be achieved in a national mission. My confidence arises out of a knowledge of what has actually happened in Australia. Admittedly a mission to 9 million people, even though scattered over a vast continent, is a less complex undertaking than a mission to 160 million. Yet today the Christian church has a place in America not yet accorded it in Australia.

Three years ago a national evangelistic crusade called the "Mission to the Nation" was launched in Australia. It continues still its far-flung witness to the people. While conceived and conducted by the Methodist Church, this is in no sense a denominational mission and is in a sense accepted as a witness on behalf of all the churches. It is showing that the Christian church can reach an entire nation, that public opinion can be deeply influenced, that new national goals can be held up in power before the people. Australia's Mission to the Nation began with a twofold objective. First, it set out to bring individual men and women —particularly the 50 per cent of the nation that is unchurched—into a vital, personal relationship with Jesus Christ. Second, its stated purpose was to bring the corporate life of the nation—business, political, international affairs—up before the judgment seat of Christ.

Various Methods Used

The methods of the mission have been various. Mass meetings across the country, ranging from sustained evangelistic services in large cities to one-day visits to small towns, have spearheaded the crusade. These have been held in "neutral buildings" rather than church premises and have often been preceded by a spectacular procession of witness by thousands of marching Christians. Radio has been extensively used (Australia as yet has no television). On a nationwide network specially written religious dramas have been presented. The press, through the news columns and paid advertisements, and books and pamphlets have carried the mission's message to the people. Movie films have been made. Local "schools for evangelism" and great national conventions have sought to train men and women for vocational and church leadership. The local church has been the basic unit of all planning, with lay visitation-evangelism taking a central place in the total program.

What are the results of the mission? It is difficult to say. Public response has been great; a million people have attended mass meetings, another million listen weekly to radio programs—in a total population of 9 million. The whole nation has been aware of the witness. Indifference more than once has given way to controversy as the sharp edge of the social witness of the mission has been felt. Thousands of commitments to Christ have been registered, some notable conversions becoming apparent. Men nearest to the mission believe strongly that public opinion within the nation has been deeply influenced. Whatever else it has done, it has arrested and challenged the Australian nation.

Out of this Mission to the Nation a number of vital principles have emerged. We believe they are valid wherever the church gathers its strength for sustained witness.

A national mission must proclaim a message that is at once personal and social. Personal evangelism is often futile in our kind of world, and social witness that has lost touch with an evangelistic base is impotent. Always the conversion of man must be sought in a total life situation. Partial conversions, leaving a man's economic and political judgments untouched, have been the curse of evangelism. The call for a new social conscience must be heard

as part of the summons to commitment to Christ, not left to chance development after it. To fail to summon man to a complete commitment is to seek a Christian allegiance under false pretenses.

Denominationalism must be transcended. Sectionalism is a great obstruction to true evangelism. In Australia the Methodist Church said at the outset: The purpose of the Mission to the Nation is not to make Methodists but under God to multiply the number of practicing, worshiping Christians in the land. Always the challenge has been set in the framework of the church but always it has been: Go to the church of your choice. If the Methodist Church in Australia had tried to save its own life, it would have lost it. Its mission would have deteriorated to a relatively small denominational enterprise of the kind we have seen too much of. A national mission must somehow escape from the loss of spiritual power which arises from competitive denominationalism.

The church can only approach the nation in humility and penitence. It is fatal to give the impression that the church stands over against the people in self-righteous judgment. In each state Methodist conference in Australia, the church committed itself to the task of mission in a mood of deep confession. Each conference said: "We confess we have been concerned with minor matters when larger issues called for prophetic witness. We have often failed to declare the answer of Christ to the major evils of our time. We confess that we share a large burden of responsibility for the failure of the individual and collective life of our nation to rise to Christian standards."

Specific objectives need to be sought and defined. An analysis of the thought and life of the nation wherein it is alien to Christ's revelation should first be made. Then concretely, persistently, a wrestling with the mind and conscience of the nation begins at these points. Christian forces frankly set out to change the mood and the attitude of the nation. Australia's Mission to the Nation campaigned in 1953 against the wicked idea of preventive war; in 1954 against mccarthyism, which had reared its ugly head among us also; in 1955 for a more positive approach, with less trust in military might, to southeast Asia.

Traveling the Highways of Mass Communication

Let it be quite clear: Only by sustained effort can any achievement be won. Public opinion can only be redirected by a campaign not of weeks but of months or even years. Steadily, with much repetition, along each channel of communication used in witness the challenge must go forth. In a modern society, mass means of communication alone are efficient to reach the people. Television and radio, press and film are inevitable weapons of warfare. Huge sums of money are required. Peak listening and viewing hours must be bought—not free time at lullaby hours. Professional, not amateur, presentations (as in religious drama) are needed. There could be no more thrilling adventure than, for the first time in history, to send along great highways of mass communication to the minds of the people the good news of Jesus Christ.

A national evangelistic mission must represent the church, as the Body of Christ, in action. Of course the church must focus attention on its chosen spokesmen, but they must be known to be the church. Any missioner is only a little finger of the Body of Christ; it is the Body that supplies the strength. In the past 50 years there has been too much evangelism conducted by separated organizations, a law unto themselves, standing in various degrees apart from the church. It is the community of Christians, as in the New Testament, which must be the evangelizing agency.

Always a close nexus between nationally directed activities and the local church must be sustained. Mass meetings have a large part to play, but they must not become isolated from the total program and must be prepared for and followed up by the local church leadership and membership. Local churches need to see the relationship between nationally presented television and radio programs and their own life. To quote Australia again: local listening groups were formed all over the country, for which questions for discussion were provided, to tie in the national witness with each local community of Christians. National witness is the local church doing with other churches that which it could not do alone. Therefore local church identification with and enthusiasm for national witness is an obligation for success.

Message Must Match Techniques

Finally, the call for personal commitment to Christ must go on all the time. Vague or even specific social witness alone is not enough. A generalized calling of the people to Christian values is powerless. The mission has as its purpose the making of committed, growing Christians. "I commit myself to Jesus Christ in the fellowship of his church" was the confession of faith, openly sought, in the Australian crusade. A mission, national or otherwise, that fails to bring men and women consciously to Christ, or has no record for the essential follow-up of newly won Christians, has largely failed. There is no alternative to paying the price involved in seeking specific and definite commitment to Jesus Christ.

A supreme problem in planning a mission to the nation concerns the fashioning of the message to be declared to the nation. This is crucial. The last state could be worse than the first if a muffled or false message is given, one lacking in prophetic overtones. What shall it profit the church if it perfect its techniques and have little or nothing to say? In Australia a determined effort was made to give currency to the major pronouncements of the Australian Methodist Church on national issues and the message of the World Council of Churches. Yet the church did not seek to formulate a special message to the nation. It trusted its chosen spokesmen. It requested them to move generally within the framework of the pronouncements of the church, but then gave to each speaker the freedom of belonging to a free pulpit.

Though a visitor, can I then be permitted to declare a challenge? Can the Christian forces of America rise to the vision of a national evangelistic mission? A mission to an entire nation is more than a dream. It has *happened*. Australia is in a fourth year of witness. The United Church of Canada is to launch its own "Mission to the Nation" in September of this year. A great nationwide crusade is not beyond the spiritual power or the organizational skill of the American churches. In America and world affairs a national mission could be decisive. The Christian church

rising up in a vigorous, coordinated, sustained effort could change the course of the history of our time.

Let it be said again, only a total mobilization of the church will be sufficient. A mission of the dimensions necessary to reach and influence an entire nation is a colossal undertaking. Unless it is faced courageously, ambitiously, it had better not be attempted. Large financial appropriations and months, years of detailed preparation and effort will be required. And obviously, utter spiritual commitment is the price of ultimate achievement.

The whole world looks to America for Christian leadership. All that happens on this continent flows out to the ends of the earth. The commitment of the Christian forces of America to a national evangelistic mission would send a surge of hope and promise to men everywhere. Above all there could be a going forth in faith. The Holy Spirit does not fail the church when, gathering together such strength as it has, it sets out to declare the redemptive love of God in his Son Jesus Christ to the whole wide world.

Reconciliation in the South

By Major J. Jones

SOBER-MINDED AMERICANS are increasingly alarmed by the ever widening cleavage between the Negro and the white man in the south—a crisis precipitated by the Supreme Court decisions outlawing segregation. Even more alarming is the report from those who have made a careful analysis of the problem that the breach is growing and tensions are tightening. This report is supported by evidence from the whole south. The Till case in Mississippi, the citizens' councils, the Southern Gentlemen's leagues, economic sanctions on the part of whites—all are indications of how far matters have gone. Many fear that physical violence will break out before a solution is found.

The white people of the south feel the need for a resolution of the growing conflict because they well know that the United States is being hurt at the level of international politics, that the south itself is being hurt by this unwholesome publicity, and that too much of the energy which should go into constructive planning for the future of the south itself is now being used in the attempt to preserve a dying tradition. But how can they come to terms with the Negro and still save face, still preserve the tradition of white supremacy and racial segregation? So deep are the roots of existing prejudices that many consider it impossible to find any grounds for reconciliation. Yet there are those who are still trying to find a way.

Subtle Suppression of Facts

The real question is how many of the solutions offered are in good faith or are clearly understood. Some of the most subtle suggestions put forward have come from the whites—subtle in the sense that they appear to offer a solution, but always on the ground of the status quo. The most notable of such offers is the one made by the governor of North Carolina, who would have the Negro accept segregation on a voluntary basis. More than that, the Negro would be encouraged to accept abrogation of the highest law of the land, which has increasingly said that segregation must go. Others tell the Negro that desegregation will not work and that if he contends for it he himself will be the loser. They tell him that he is different in (1) health—without telling him that this is due to causes which have resulted from segregation rather than from race; (2) home environment—without telling him that this is due to segregated housing; (3) crime—without telling him that crime always is high in blighted areas where the Negro has been forced by law to live; (4) education—without telling him that this is so because he has not had equal educational opportunity. Still others approach the problem from the economic side, holding over the Negro economic threats, loss of jobs, even physical harm. They would deny him the right of free speech and assembly, of security of person and justice before the law, to say nothing of other rights.

The Tides of Time

What does all this mean from the point of view of the Negro? First, it must be pointed out that the Negro has been much more American than many of the whites who have so long deprived him of his rights as a citizen. He has always been loyal to his country and he is not now asking for more than the law says he is entitled to. By simple American instinct he repudiates any regulation forcing the white man to do something which his conscience tells him would be harmful to the American way of life. The Negro wants freedom and equality. He wants no abstract equality, but the kind of active equality that means the right and opportunity to make the best one can of one's life within one's capabilities, without fear of injustice or threat of violence. But this is just what the southern white man, and too many whites in other places, are not willing to accept.

Now the law of the land has said that segregation must go on many fronts, and that all must accept this fact. This decision was larger than the Negro or the south; it was, indeed, a larger expression of a legal revolution, a part of the human quest for freedom throughout the world. What this means for the Negro is impossible to measure. One thing is certain: there can be no reconciliation on the status quo of white supremacy. And if any solution to the present tensions is to be found, there must be recognition of this fact on the part of all concerned.

What are the basic factors to be considered in reconciliation? First of all, it must be recognized that the spirit of the times is with the Negro in his fight. Much that he contends for is inherent in the United Nations Declaration

of Human Rights. His struggle is but one aspect of this worldwide quest for freedom. Second, the world is more mature now than when the idea of segregation was conceived. Even if we wanted to, we could not now keep segregation alive. Third, the Negro of today is not the Negro of ante-bellum days. He is intelligent; he has traveled to other parts of the world where conditions are better; he has a sense of equality and justice and knows his rights under the law. Fourth, the Negro knows that he has the law on his side and he has faith that the law will win in the end. Fifth, even the most humble southern Negro refuses to believe that he is inferior because of his color. He has increasingly taken advantage of the schooling offered him, so that now he has come into full possession of a sense of his worth as a person and can hardly be dealt with except on terms of equality. His experience in World War II and its aftermath has also made him a more militant person than ever before.

The Negro Cannot Be Put Off

These and many other factors must be kept in mind in any attempt at reconciliation. Nor can they be overlooked by the southern whites in their insistence on maintaining the status quo. There is probably another factor which transcends all others; namely, that in the world of today human relations are under urgent judgment. The Supreme Court could hardly have ruled otherwise than in the Negro's favor. This fact makes the Negro an even more persistent contender for his rights.

If reconciliation is to come, it can only be on principles other than white supremacy or inequality. The Negro knows, as do all who are on the side of right, that the solution will not come overnight. He is also aware of the greater responsibility which full recognition of his rights will place upon him, but he has reached a maturity where he is fully capable of such responsibility.

If cleavages are to be bridged and reconstruction is to follow on any just and lasting basis, the approach must be made with a recognition, on the part of both whites and Negroes, that all men are equal and have equal rights before the law. This is the cardinal principle which must inform all attempts at negotiation if adequate solutions are to be found to existing tensions between the races. Second, there must be a recognition and understanding of some of the emotional problems which are involved on both sides. Thus any solution will have to have about it an element of patience and tolerance. Third, all approaches must be made with the understanding that there are issues and laws which transcend one's feelings, and that these issues and laws are larger than any individual or section or state, or even any nation. This fact makes it impossible for any one person or group to hold back the tide that is sweeping this decision in upon us. No people can escape for long the recognition that there are certain universal principles which apply to all men regardless of race, creed or color. No people can assert for itself rights from which it excludes others. Men and groups, states and nations must recognize that modern developments in transportation and communication have made "one world" a reality, whether we like it or not. Accepting the fact, we may live. Rejecting it, we shall die, still clutching an already dead ideal.

If I Were Satan

EDITOR THE CHRISTIAN CENTURY:

SIR: The pastor of St. John's-by-the-Gas-Station had a look of beatific joy on his face. He explained it by saying that he had been thinking of what he would do if he were Satan.

"Perhaps you *are* Satan," I suggested, kindly.

"No," he replied. "That is what some of the parishioners think. But that is flattery. Really, Satan and I are deadly enemies. But I do get ideas of some little chores I would do if I were Satan and wanted to make a mess out of the world.

"For one thing I would get up a new denunciation of Russia every day, full of all the dirty names there are, and I would put it in the hands of some government official, perhaps in the State Department, and persuade him to sound off every day. That would make a bad situation a lot worse. Also, I would persuade the automobile manufacturers to keep up the good work of making cars of more and more horse power, with more and more miles per hour, till the present death toll would look trifling beside the new harvest of killing.

"But right now I think I would give most of my attention to getting a job as a professor in a theological seminary, possibly a professor of Unsystematic Theology, and teach the boys a whole dictionaryful of long dense words that nobody could understand. I can't think of any better way of making void the word of God, and I'll bet Satan can't think of any either. Satan could and does do things a lot more sensational and exciting, but there would be nothing better as a means of blacking out the gospel. Many students are doing pretty well along that line now, but it could be expanded and organized.

"I thought of that idea the other Sunday when we had a fine young minister preach at St. John's. He will be a good man when he gets over this obsession with foreign jargon. It's like getting over measles or whooping cough. I can't tell you about the high spots of the sermon. Even the low spots were out of my reach. It was something about the correlation of the kerygma and epistemology—that is, presupposing the universality of the logos. But there seemed, he said, to be an imbalance of subjective and objective data which prevents methodological research. There was also something to do with the existential involvement which had a bad effect on eschatology.

"That shows the possibilities for Satan. If I were Satan I would get all young preachers, not too tough to be trained, to stroking their abstruse polysyllables. I would get them so well versed that if you asked them what is a kiss they would say something like: 'A kiss is an anatomical juxtaposition of two orbicular muscles in a state of contraction.' I would get the boys so verbose that they could obliterate any gospel truth in two minutes flat. I would see to it that the sermon would drown itself in a sea of words, not understanded by the people, so that just when it should be coming into port with a valuable cargo it will sink forty fathoms deep."

I hope Satan does not think of this.

Yours,

SIMEON STYLITES.

Charles Williams

A Review Article

By W. H. Auden

AS A RULE, personal reminiscences are out of place in a literary discussion, but Charles Williams is an exception. As T. S. Eliot wrote in an introduction to *All Hallow's Eve:* "Some men are less than their works, some are more. Charles Williams cannot be placed in either class. To have known the man would have been enough; to know his books is enough; but no one who has known both the man and his works would have willingly foregone either experience. I can think of no writer who was more wholly the same man in his life and in his writings."

When I met Charles Williams I had read none of his books; our meetings were few and on business, yet I count them among my most unforgettable and precious experiences. I have met great and good men in whose presence one was conscious of one's own littleness; Charles Williams' effect on me and on others with whom I have spoken was quite different: in his company one felt twice as intelligent and infinitely nicer than, out of it, one knew oneself to be. It wasn't simply that he was a sympathetic listener—he talked a lot and he talked well—but, more than anyone else I have ever known, he gave himself completely to the company that he was in. So many conversations, even good ones, are really several monologues which only now and then and by accident relate to each other, for the talkers are more concerned with their own thoughts than with a living exchange of ideas, but any conversation with Charles Williams, no matter how trivial or impersonal the topic, was a genuine dialogue.

When, later, I began to read his books, I realized why this was so; the basic theme which runs through all of them is a doctrine of exchange and substitution, a way of life by which, it was clear, he himself lived.

> The Company's second mode bore farther
> the labour and fruition; it exchanged the proper self
> and wherever need was drew breath daily
> in another's place, according to the grace of the Spirit
> 'dying each other's life, living each other's death.'

> Terrible and lovely is the general substitution of souls
> the Flesh-taking ordained for its mortal images
> in its first creation, and now in its sublime self
> shows, since It deigned to be dead in the stead of each man.

The doctrine might be briefly summarized as follows: the first law of the spiritual universe, the Real City, is that nobody can carry his own burden; he only can, and therefore he must, carry someone else's. Whose burden in particular he should carry is up to him to decide: usually, this choice is dictated by his character and his social circumstances—in *All Hallow's Eve* the dead girl Lester takes upon herself the suffering of her old school acquaintance Betty to whom, in life, she had been distantly and superiorly kind; but a few—Taliessin, the poet in Mr. Williams' poetic cycle on the Arthurian legend, is one—can become so adept in this practice that they can do it for anybody.

This has nothing to do with the self-righteous attitude I once heard expressed in a parody of a sermon: "We are all here on earth to help others: what on earth the others are here for I don't know." One-sided exchange is a contradiction. Choosing to bear another's burden involves at the same time permitting another to carry one's own, and this may well be the harder choice, just as it is usually easier to forgive than be forgiven. The motto of the City is: "Your life and death are with your neighbor," and this co-inherence is not limited to contemporaries—it includes the already dead and the as yet unborn. Thus Taliessin describes the rescue of Virgil from the Second Death:

> Unborn pieties lived.
> Out of the infinity of time to that moment's infinity
> they lived, they rushed, they dived below him, they rose
> to close with his fall; all, while man is, that could
> live, and would, by his hexameters, found
> there the ground of their power, and their power's use.
> Others he saved; himself he could not save.
> In that hour, they came; more and faster, they sped
> To their dead master; they sought him to save
> from the spectral grave and the endless falling,
> who had heard, for their own instruction, the sound of his calling.
> There was intervention, suspension, the net of their loves,
> All their throng's songs:
>
> *Virgil, master and friend,*
> *holy poet, priest, president of priests,*
> *priest long since of all our energies' end,*
> *deign to accept adoration, and what salvation*
> *may reign here by us, deign of goodwill to endure . . .*

I believe that Charles Williams would have gone even further and said that, in fact, there is no such thing as one's own cross; the troubles that one thinks of and too often resents as one's own may well be really another's, and once this is realized they become tolerable. Thus Pauline in *Descent into Hell* suffers from a recurrent nightmare of meeting her own double and discovers that its origin lies in the terrors of an ancestor who was burned as a heretic.

It is a pity, I think, that Charles Williams' best known works should be his fiction, for, extraordinary as the novels are, I find them the least satisfactory of his books. To begin with, he is interested, like Blake, in states of being rather than in individuals, and fiction is not an ideal medium for describing such. Second, it is virtually impossible, I believe, to describe the state of grace artistically, because to this state the capacity of the individual soul for expression is irrelevant; a commonplace person who can only utter banalities is just as capable of redemption as a genius; indeed, the chances of his redemption are probably greater: "It is easier for a camel to pass through the eye

of a needle than for a rich man to enter into the Kingdom of Heaven" is a warning not only to the wealthy but to the gifted of all kinds. If a writer pick a genius to represent the state of grace, he is almost bound to suggest that salvation is the consequence of genius, that the redeemed are a superior elite; but if, on the other hand, he chooses a commonplace person, banalities remain artistically, banalities, whatever glories they may conceal. The saved characters in Mr. Williams' novels, like Lester, are unsatisfactory from a literary point of view because of the unbridgeable gulf between their experiences and their power of describing them.

In describing the state of damnation this problem does not arise, and I know of no other writer, living or dead, who has given us so convincing and terrifying portraits of damned souls as Charles Williams. The popular notion of hell is morally revolting and intellectually incredible because it is conceived of in terms of human criminal law, as a torture imposed upon the sinner against his will by an all-powerful God. Charles Williams succeeds, where even Dante, I think, fails, in showing us that nobody is ever *sent* to hell; he, or she, insists on going there. If, as Christians believe, God is love, then in one sense he is not omnipotent, for he cannot compel his creatures to accept his love without ceasing to be himself. The wrath of God is not *his* wrath but the way in which those feel his love who refuse it, and the right of refusal is a privilege which not even their Creator can take from them.

> . . . in an overpowering ordinariness, they stood, as any three young women might, deciding occupation, exchanging chat. It was Evelyn who spoke. Her eyes darting from Betty to Lester and back, she said, "Don't you interfere with me. I won't let you. I won't. Don't try."
>
> Lester said, "Look, Evelyn, we've often gone out together; let's do it again. Come with me today and we'll think what there is to do . . . let's go and see what we can find."
>
> Evelyn said, "I suppose you think that's kind. You think it's clever to be kind, don't you? I always hated being with you, and I daresay sooner or later I can find someone else there, thank you."
>
> "Yes," said Lester, "I'm afraid you may."
>
> The words, to all but Evelyn, brought a sinister thought of that other strange world. But Evelyn was past noting even that . . . Lester and Betty were trying to catch her, to keep her, to pain her; they had always hated her. But she would beat them. She made a rush; she ran between them; she dodged the hands that were not flung out; she cried, "Let me go" to those who had not held her. She ran to the window; the yard outside was very lonely and spectral. She almost hesitated. But she looked back over her shoulder and saw Lester move. She cried out, "You thought you'd got me, didn't you?" They saw the immortal fixity of her constricted face, gleeful in her supposed triumph, lunatic in her escape, as it had once a subdued lunatic glee in its cruel indulgence; and then she broke through the window again and was gone into that other City, there to wait and wander and mutter till she found what companions she could.

Judging by my own experience, I should advise readers to postpone reading Charles Williams' poetry until, through reading his prose works, they have become thoroughly familiar with his ideas and his sensibility. I must confess that, when I first tried to read his poetry, though as a fellow verse writer I could see its great technical interest, I could not make head or tail of it. Like the Blake of the Prophetic Books, Charles Williams has his own mythology which a reader must master, and previous geographical associations can make this difficult. To me, for example, the word "Caucasia" has certain geographical and ethnic associations which I had first to dismiss in order to accept it as the poet's term for the unfallen order of Nature. I can only say, however, that the more I read *Taliessin Through Logres* and *The Region of the Summer Stars,* the more rewarding I find them. (For an excellent, if perhaps excessively enthusiastic, introduction to these works, the reader should consult the exposition by C. S. Lewis in the posthumous volume *Arthurian Torso.)*

Charles Williams wrote many books in many different genres and I have no space to discuss them all. Among his studies in literary criticism, I would particularly recommend *Reason and Beauty in the Poetic Mind* and his magnificent book on Dante, *The Figure of Beatrice;* of his theological essays, *He Came Down from Heaven* and *The Forgiveness of Sins. The Descent of the Dove* is not only the best of his historical writings (though *James the First* is very fine), but, in my opinion, his masterpiece.

Charles Williams was a devout member of that "odd (but not for that, necessarily less sacred)" body the Anglican Church and as far removed as possible from that point of view which would cure the disunity of Christendom by denying the importance of Christian dogma.

> "The intellect," said Luther, "is the Devil's whore." She may be, at least, the mistress of a passionate emotion, or she may indulge her own sensuality. But, to be fair to her, it is not only self-indulgence which drives her into controversies. Something has, in this world, to be *said.* It was all very well for the Incarnate Glory to refrain from defining his gospel, but he left the task to his disciples, and all the infallibilities have not yet succeeded in making it very much plainer . . . Jewels and words are but images, but then so are grass and sparrows. And jewels and words are no less and no more necessary than cotton and silence.

Thus Williams in *The Descent of the Dove.* I have never read, however, a history of the church so completely imbued with ecumenical passion. Never was there a historian more courteous to all alike. Whatever the issue—faith against works, Pelagian versus Jansenist, whoever the party leader—Calvin, St. Ignatius Loyola, Montaigne, Pascal, Voltaire, Williams never fails to be just to both sides. Of the Marxist-materialist revolt against the church, for example, he writes:

> Christendom was largely identified by the revolutionaries with the owners of property, as well as with the abstract defence of property. This view was not so incorrect as it ought to have been. The theologians might accurately define, and the saints might labour on behalf of the poor, but all this was hampered by three things. The first was the undoubted fact that the co-inherence of sensuality in substance, however true, however just, was of no great interest to those whose sensuality was only a continual despair. An anguish of need and more need can only be used as the Way by those already advanced in sanctity; the authorities of the Church were never intended to impose (or even too much seem to impose) such a terrible Rejection of Images upon their co-inheritors of glory. No doubt there were some few who followed that Way even so, but of those to whom it was a mockery and an obscene parody of grace there were millions. The second difficulty was that the mass of professing Christians were definitely not in need of food, nor did they show any signs of selling much of what they had and giving it to the poor. Morally perhaps they were not required to do so, but their retention of their possessions under the patronage of the Cross made the Cross too much a sign of their possessions. "Having nothing," wrote St. Paul, "and yet possessing all things." The second clause was obvious; the first was hidden with God. A few priests, a few laymen, surrendered their lives to the needs of the destitute; the rest consoled them only with ritual prayers. The third difficulty was (briefly) philanthropy, using the word in its less bearable sense. Even those who wished to help wished also to direct.

Perhaps the most remarkable thing about Charles Williams, in this book and all the others, is what one might call the orthodoxy of his imagination, as distinct from his beliefs, for this is very rare in our technological culture. In describing the life of the body and its finite existence in time, most contemporary writers, whatever their beliefs, show a Manichaean bias, an emphasis on the drab and the sordid. If they are materialists they place the beautiful and the exciting in some temporal future; if they are professing Christians the only road to salvation they can imagine is the Negative Way of ascetic renunciation. Even the few who, like D. H. Lawrence, do not suffer from this bias, cannot find anything in the contemporary world to their relish and turn for sustenance to preindustrial societies.

Chesterton, a writer by whom, I think, Charles Williams was influenced, did try to keep his balance and his nerve, but in his praise of wonder and wine there is a shrillness of tone, an exaggerated heartiness which betrays an inner strain. In the work of Charles Williams I can detect no strain whatever; he can imagine Beatrice in the Finchley Road as easily as in 13th century Florence.

I have been reading and rereading *The Descent of the Dove* for some sixteen years now and I find it a source of intellectual de-

light and spiritual nourishment which remains inexhaustible.

One of the first volumes in Meridian Books' new paper-backed "Living Age" series will be Charles Williams' *Descent of the Dove*, introduced above by W. H. Auden. Along with T. S. Eliot, C. S. Lewis and Dorothy Sayers, Mr. Auden was one of the English group inspired by the writing and person of the distinguished author (1886-1945). Americans who have met Williams only in his novels—*Descent Into Hell, War in Heaven, Many Dimensions*, etc.—or in the comments of his brilliant friends will do well to go from Mr. Auden's affectionate remarks to the reprint of the extraordinary church history which is *The Descent of the Dove*.—T.A.G.

Another Slant

LABOR'S UNTOLD STORY. *By Richard O. Boyer and Herbert M. Morais. Cameron Associates, $4.75.*

RICHARD BOYER is a former staff member of the *New Yorker*, and from the free and breezy journalistic style throughout the 400 pages of this book one suspects that the written form is his rather than that of Dr. Morais, a historian formerly on the faculty of New York's City College. Both men have authored previous books: Boyer *The Dark Ship*, a study of the National Maritime Union; Dr. Morais, among other works, *The Struggle for American Freedom* and *Deism in Eighteenth Century America*, as well as a biography of Eugene Debs in collaboration with Bill Cahn.

The title, of course, is an exaggeration—labor's story as presented here is not "untold." One can find elsewhere all the history recounted, from William Sylvis and the Iron Moulders in the Civil War era to the A.F.L.–C.I.O. merger, not yet consummated but fully in sight when this book went to press. But orthodox labor histories do not tell it with the same kind of emphasis, with the same viewpoint and interpretation.

That viewpoint (Cameron and Kahn are the publishers) is a definitely Marxian class-struggle outlook. True, this is history, and the book is packed with facts, figures and quotations, including many from official government documents, from autobiographies of principals, from contemporary periodicals and other primary sources. If the research is primarily that of the historian member of the team, the book attests to the diligence with which he has pursued it. The valuable bibliography lists some 50 primary sources, besides periodicals and nearly 40 government documents, plus well over 200 volumes of secondary sources, all of them reported as "specifically used in the text." But few of the extensive quotations carry footnote identification, and statistics are rarely pinpointed as to source, probably because the book is intended for popular reading rather than for more scholarly purposes. And there is no question but that it reads well, with a vital attention-getting style.

The authors have been selective for their purpose, however. In chapter after chapter—even though it does not strike home to the reader at first—they hammer away on the class-conflict aspects of labor history. At points, as in the account of the "Molly Maguires," their treatment of particular items is full enough to warrant the "untold" in the title of the book, in the sense that the general history of labor hits only a few highlights. But there is no indication that labor's history includes also the slow and painful building of better labor-management relationships, that there were bosses who were not scoundrels, that there was any virtue in the more conservative leaders such as Gompers and Green, who are at times almost mercilessly scorned for their craft-conscious opposition to the "one big union" idea of the I.W.W., the C.I.O. and all others who saw mass organization and its "solidarity" as the key to trade unionism.

The growth of fortunes among the "robber barons" of the 19th century and the iniquities of Wall Street are set in full panoply alongside the gory details of the unforgettable struggles and massacres of famous strikes—the nationwide railroad strikes of 1877; Pullman in 1892; Coeur d'Alene, Cripple Creek and Telluride; the great Lawrence strike of 1912; the "Battle of Anacostia Flats"; the sit-down strikes of the thirties. The Western Federation of Miners, the I.W.W., the Trade Union Educational League, the Unemployed Councils, William Z. Foster's Trade Union Unity League—all the class-struggle motivated groups are shown striding forth in shining armor to save the oppressed workers. The notorious Haymarket affair, the ordeal of Big Bill Haywood, the Sacco-Vanzetti case—all such travesties of justice are there, along with the Palmer witch hunts of the 1920s and later mccarthyism.

The exaggeration of the title unfortunately extends to portions of the text: "If there was a law that the mine owners and the state of Colorado did not break during this strike [1903-4] it has eluded the scrutiny of researchers" (p. 142). "If there was any trickery or any violence or any fraud that was not used by the employers to smash the Lawrence strike it has never been discovered in all the lexicon of reaction" (p. 175). "In November, 1917, the Russian people eliminated the profit system and established socialism on one-sixth of the earth's surface" (p. 202). "The CIO's policies were to be henceforth [after expulsion of "the progressive unions"] largely directed by the State Department . . ." (p. 353).

Elizabeth Gurley Flynn, Ben Gold, William Sentner, Irving Potash and others are—and the phrase is used consistently—victims of the "thought-control Smith Act." The red-labeled unions expelled from the C.I.O. were the "pace-setters"; their crime was too much militancy, and the purge was because they believed "that unions should be run by and for the membership and not by cold-war cliques for the benefit of big business. The orders of the Chamber of Commerce had been successfuly carried out within three years from the time they were issued" (p. 361).

Certainly any purported history of labor which concentrates on the I.W.W., the Western Miners Federation, the expelled C.I.O. unions and their spiritual kin while barely mentioning Walter Reuther; which jibes at "the old oaken Gompers" as "fond of high silk hats and the company of the great" and speaking of "a chicken in every pot, a car in every garage, and a gangster in every local"—such a history hardly holds to the historian's standards of objectivity.

The book is interesting, and revealing, reading. But it could well warp and corrupt the viewpoint of those innocent of previous delvings into labor history. After all, labor's story includes much that is missing here, much that is more constructive than violence, strike, and opposition to Wall Street and monopoly, real as they are.

CLAIR M. COOK.

The Big Bite

PREACHING ON THE BOOKS OF THE NEW TESTAMENT. *By Dwight E. Stevenson. Harper, $3.95.*

R. L. S. said that *Treasure Island* had been "tinkered in small sittings." That is a tribute to Stevenson's courage and fortitude. But it also suggests a real deficiency in many a preacher's dealing with the Bible in his sermons: often the Bible is "tinkered" in too small doses, chopped up into little pieces, texts that are not much more than snippets, with the result that the congregation is rarely taken up into high, far-seeing places from which it can get a clear glimpse of the meaning of a whole book of the Bible. Too much use of the microscope and not enough of the telescope.

This is the problem that Dwight E. Stevenson treats in *Preaching on the Books of the New Testament*. It goes into comparatively fresh fields and brings much quickening suggestion to the preacher. It fills a real need. Often in sermons the text seems to be an isolated atom, unrelated to anything else in Scripture, rather than a part of an integrated whole. This book brings to the task of integration—a very difficult one—the resources of a skilled and experienced teacher and preacher. It has what a book on this topic needs if it is to be really helpful: abundance of detail, a wide and sound knowledge of contemporary New Testament criticism, and originality.

After two perceptive chapters on expository preaching in general, Prof. Stevenson deals with each New Testament book in three compact sections: an introduction, including exegesis and an outline of the book; its special points of interest; and finally the sermon on the whole book. The treatment shows an impressive familiarity with present-day biblical theology and is rich in homiletical suggestiveness. The author makes clear that this is a book to study, not a dish of finished sermons all ready for the preacher's practice of plagiarism, leading to pulpit suicide.

To preach on a whole book of the Bible and still have it come out a sermon is, as I remarked above, a very difficult thing to do. One danger is that the preacher will produce

merely an introduction to the book, all ready to be buried in a Bible dictionary. The chief mourners at that gloomy ceremony will be the congregation, bowed in grief at not getting a sermon. Another danger is that the sermon will be heavy enough to sink a battleship. Or the people will get just a confused sense of a long string of topical sermons, often coming under the head of "Trivialities," flitting by to be gone with the wind.

But the prize is worth all the risk. For the effort, done with care and dedicated pain of mind, will put a deposit of biblical teaching into the mind and heart of the congregation. This book on that high opportunity is fresh and greatly rewarding.

HALFORD E. LUCCOCK.

Late Victorian

ENGLISH THOUGHT (1860-1900): THE THEOLOGICAL ASPECT. *By L. E. Elliott-Binns. Seabury, $7.00.*

WHY do we read history? Romanticism? Curiosity? Perhaps. But surely the chief reason is because we want to know how we arrived where we are today. And since most of us are pupils of men who grew up between 1860 and 1900, we shall turn to this latest work of L. E. Elliott-Binns hoping to learn not just about the Victorians (I suppose there were Victorians over here too) but about ourselves.

In the first part of our quest we shall not be disappointed. The author re-creates for us all the great intellectual controversies of these years, the new discoveries in science, the new methods of historical study, the beginnings of the comparative study of religions, the growth of liberalism, the new ideas in literature, and the impact of it all on the study of the Bible and theology. He brings to his work encyclopedic knowledge and—what is equally important in a book where it is essential to know what to omit no less than what to include—a sure sense of discrimination. And the real fun begins when Dr. Elliott-Binns takes off his coat, gets into the ring and joins the fight himself. He can do this because after all he is himself a Victorian at heart, sharing the Victorians' presuppositions. He can argue with them about value, character, personality (human and divine), religious experience, and the moral, rational and spiritual.

But this very circumstance prevents him from satisfying the second part of our quest—the desire to understand ourselves. For us who think in terms of existence-predicament, I-and-thou, revelational event and encounter, and all that sort of thing—in short, for us who are post-liberals rather than modified liberals—Dr. Elliott-Binns' judgments on the Victorians lack just that incisiveness which would help us to understand ourselves. Yet we need his salutary reminder that "if the accomplishments of liberalism had been negative in the main, they had not been entirely unserviceable, for reconstruction ever involves some destruction of the old." And there is a good deal of truth in his observation that "the coming years would undoubtedly teach liberal theologians many bitter lessons." But, as he says, "the reaction, as is the habit of reactions, has surely gone too far, and even the services which liberalism has rendered, and they cannot be denied, have tended to be forgotten." This fascinating book is a sure antidote to that oblivion.

REGINALD H. FULLER.

Big Bad Wolf

BALEFUL LEGACY. *By Marion J. Bradshaw. Modern Publishers, Inc., Oklahoma City, Okla., $2.50.*

IT SEEMS only fair to Prof. Bradshaw to begin a review of his book—which he subtitles "An Examination of Neo-Orthodoxy"—with his own statement of his apprehensions as to what reviewers will say about it. "I am aware," he writes, "of the charges which will be made against my present book. It will be said that inaccurate statements abound in it; that it is filled with unfounded charges supported by untrue descriptions and slanted quotes; that it is marked by un-Christian attitudes, unsound thinking, and weird obsessions. Believing in being helpful to facile reviewers, I hope for appreciation of at least this one paragraph" (p. 6). Prof. Bradshaw, incidentally, identifies himself with liberalism, but it is that strangely sectarian and defensive liberalism that in attitude is closer to fundamentalism.

This book is the fruit of a study, widely heralded, of the theology that informs the pro-merger Congregational leaders in the present courtship and engagement of the Congregational Christian Churches and the Evangelical and Reformed Church. Bradshaw's polemic sees the merger as a "neo-orthodox" plot to capture the united church and impose "neo-orthodox" theology dogmatically upon right-thinking free laymen and congregations. This is the author's first dubious assumption. He is bold to quote a suggestion that the merger is coming because of Douglas Horton's desire to be in the same church as Reinhold Niebuhr. Of course he intimates that this is too simple an explanation, but nevertheless he quotes it.

His second dubious assumption is that the theological liberalism of the first third of this century is the valid and normative theological heritage of the Congregational churches. The new theology is described as "narrow" and "extremist." Yet it can be shown that the broader historical way is Congregationalism's true heritage from Calvin and the Puritans, Edwards and Taylor and P. T. Forsyth. Perhaps the "obsessional" theology that is narrow is the theology that Bradshaw wishes to defend.

A third dubious assumption is that the leaders of the merger wish to be identified theologically with Barth and Brunner, and indeed with certain books of Barth and Brunner. No attention is accorded Forsyth or the two Niebuhrs, or the new developments in biblical study. The pro-merger leaders are "neo-orthodox"; *ipso facto* they are slavish disciples of Barth and Brunner. (Perhaps Bradshaw ought to check his own use of "reason," the lack of which is one of his major charges against Barth and Brunner.) There is nothing in this book to indicate the depth of the rediscovery of the church's unity that has captured the hearts of ministers and laity, theological "liberals" included.

A fourth dubious assumption is that the theological revival is explicable by Barth's *Credo* and Brunner's *The Mediator* (by far the most quoted book) and *The Word and the World*. While three other English titles of these Swiss theologians are listed in the bibliography, there are no citations from them. A favorite question is from Adolphe Keller's *Karl Barth and Christian Unity* to the effect that this theology of justification needs no ethics. Bradshaw apparently has not read Brunner's *The Divine Imperative;* his quotation from it is taken from Albert Knudsen's *Principles of Christian Ethics.* Nor is he aware of Barth's *Against the Stream* or of the volume of *Kirchliche Dogmatik* (III/4) which deals with ethics. The principal secondary sources are, in addition to Keller, J. B. Pratt's *Can We Keep the Faith?*, E. C. Dewick's *The Christian Attitude to Other Religions,* Willard Sperry's *Jesus Then and Now,* and Walter Marshall Horton's *Christian Theology, An Ecumenical Approach.* The extensive use of Horton's book is unfortunate, for that scholar's criticisms of the new theology are put forth in altogether a different spirit.

There are other dubious assumptions; e.g., that Kierkegaard's writing is "morbid, ascetic, pathological"; that liberal theology's use of the Bible is less selective than Barth's and Brunner's; that there are important "psychological similarities" between the movements led by Hitler and by Barth and Brunner; that there are no important distinctions between Barth and Brunner (at least none are discussed); that Genesis supports Jesus' teaching that God is the father of all men but apparently does not support the notion that we know God only as he hides and discloses himself to us ("I am who I am" is in Exodus, but no one would argue for great theological discontinuities in the two books); that reason has *no role* in the new theology. At one point Bradshaw says that for Barth and Brunner "God is that *experience* which has absolutely compulsive nature" (p. 17; italics the reviewer's); at other points he makes the familiar criticism that God for these men is "wholly other." The absolute objectivity of the latter statements makes the absolute subjectivity (imputed by Bradshaw) of the former impossible.

Can one take this book seriously? Some of what Bradshaw says carries grains of truth, but one does not have to be a disciple of Barth or Brunner or of anybody to have misgivings about his fairness here. If this is the best theological broadside that the anti-merger people can create, it ought to win support for the merger. The disgusting polemical use of personal correspondence of the late Dean Sperry alone will raise questions about the adequacy of the author's point of view and scholarship in the minds

of the Congregational ministers and laity to whom the book is addressed. The title is right; its reference is misplaced.

JAMES GUSTAFSON.

Gratefully Received

THE CHURCH IN THE NEW TESTAMENT PERIOD. *By Adolf Schlatter. Translated by Paul P. Levertoff. Macmillan, $4.25.*

IT IS certainly good to see one of Adolf Schlatter's many contributions to New Testament studies in English garb. There are few ministers or theologians in Germany or on the Continent who have not been happily exposed to one or another of his works, most of them in the series he started and gave the programatic title: *Beiträge zur Förderung christlicher Theologie* (Contributions to the Promotion of Christian Theology). The very name "Schlatter" has become a symbol of that kind of conservative scholarship which does not get excited by the theses and antitheses of arguments but quietly collects the syntheses in due time.

The integrity of Schlatter becomes impressive when one considers the chronology of his works. Around the turn of the century, when biblical theology became unpopular, his contributions were in that field (his book on faith in the New Testament is still a valid standard work). When the tendency was to interpret Christianity in the light of Greek mystery religions, Schlatter dug deeper into the Jewish material. Later, when biblical theology of a somewhat new brand became fashionable again, Schlatter, then in his late seventies and in his eighties, gave us a series of commentaries with an immense amount of detailed philological material, collected primarily from a painstaking study of Josephus' writings.

The book now translated into English falls in between the theological and philological period, both in date and in type. It is descriptive in its method, without footnotes (even in the original). It is traditional in its approach and conservative in matters of introduction, ascribing the Pastoral Epistles to Paul, I Peter to Peter (II Peter is not made use of) and James to the Lord's brother. There is an apologetic tendency of a somewhat outdated type in the attempts to play down "magic" in the New Testament sacraments and manticism and mysticism in the New Testament affirmations concerning the Spirit. Schlatter is too tied up in the apologetic situation of the early part of this century to be able to see how the comparative materials in these areas have also a positive function, redeeming the New Testament from the modernization it suffered in liberalism.

Yet it is not correct to describe his work as just another ever so able telling of the old story. There are distinctive features which add freshness and vitality to the reading. His picture of Paul's conversion is put in its proper Jewish setting, the interplay between the different parties of Judaism at different junctures in the history of the church is made clear in an original way. The distinct difference between the congregations of Paul stands out and the simplified reference to Judaizers all over the place is challenged. We are helped to see how the unity of the church was as real as the tension between Paul and James was obvious.

In this context Schlatter uses an interesting device, worth pondering: the Jerusalem church was not "doctrine-minded," it was, rather, Jewish in being "ethics-minded." Schlatter says: "The first Christians turned to Jesus because they renounced deliberate sin, devoted themselves to the service of God, and made his will their motive and their aim. They gathered around one who, as the Author of reconciliation, had prepared an end to human sin and created a community obedient to God. Hence the prevention of wrongdoing in the Church was secured not by doctrinal pronouncements but by ethical norms" (p. 130). Thus the ethical slant of I Peter, James, and Acts' account of, e.g., Peter's confrontation of Simon Magus is not that of the later stage when the intensity of the kerygma is diminished. And the *ethical* stress of James can more easily be harmonized with the *theological* concerns of Paul.

When my little boy saw Schlatter's book on my desk he remarked, "Funny title: 'The Church in the New Testament.' Period!" He did not know how pertinent his misreading was. The method of interpreting Scripture by Scripture has its limitations and leads to harmonization and a beautiful smoothness, a history which becomes simply providential because no alternatives are taken seriously enough. But that method can prove most helpful if it is applied by somebody who knows much more than he displays, who has faced the issues he does not discuss—by somebody with the stature and breadth of knowledge of Adolf Schlatter. Therefore *The Church in the New Testament Period* is an ideal refresher for the minister who wants to get a better framework for his constant use of the New Testament, and it is not too technical to be a rather ideal book for the library and the individuals of church schools. It gives a total picture which one must have before one starts to analyze its details.

KRISTER STENDAHL.

Comfortable Words

YOU ARE NEVER ALONE. *By Lowell Russell Ditzen. Holt, $3.50.*

HERE is an unusual book, an inspiring book. Written with great sensitivity, it reflects the spirit of a gracious and perceptive man who has walked through the valley of loneliness and calls back to hearts chilled by its shadow his counsel and cheer. Here is one who understands the bitter isolation of the lonely; we listen to what he has to say. By the warmth of his own steady faith, he encourages us to believe in the hidden heroes of the heart and to place simple trust in the God who creates every man with solitude of soul yet companions his aloneness.

The eleven chapters are peopled with the humble and the great, the executive and the seer, the philosopher and the housewife. The rich logic of the past, the sharp insight of the present and the eternal truth of the Scriptures are blended to reassure those who have lost touch with their fellows and—worse still—with their own innermost selves. Engaging as his writing is—the author has an artist's discrimination in the use of words—he is nowhere more compelling than when he writes out of his personal experience. For instance, who is not touched by the tender charm of a child's wonderment as she goes with her father on a shopping trip to the neighboring village?

> Hand in hand we started from the back door toward the car in the barn. On that brief trek she had stopped to pat the dog good-by, broken away to try to catch a butterfly, paused under the cottonwood tree to watch the way the wind was shaking the leaves, and studied a caterpillar who piously humped his way across our path. . . .
>
> "When and why," I asked myself, "do we let living stop being fun? . . . Why do we quit observing and asking questions? How can we permit the precious, powerful self that wonders and ponders and appreciates, to be suffocated?"

You Are Never Alone is a book to be read thoughtfully, with pauses to ponder and absorb—and to pick up later on again and again. If it has a weakness, it is that of being too filled with rich material. The preacher will find it packed with homiletic suggestion and mature spiritual insight.

Dr. Ditzen is pastor of the great Reformed Church of Bronxville, New York, formerly having served in Chicago, Utica and New York city.

KENNETH HILDEBRAND.

Through the Mill

AFTER DIVORCE. *By William J. Goode. Free Press, $6.00.*

SOMETHING of the value of this work, dealing with what happens to people *after* divorce, may be glimpsed by explaining that it received financial aid from the American Philosophical Society as well as from the Social Science Research Council. Ten of the chapters describe the development of broken marriages through courtship and marriage, so that the personal histories of the divorcees are as fully examined as their circumstances. In the remaining twelve chapters Prof. Goode (of Columbia University) makes a critical study of the post-divorce experience of the subjects, who were 425 urban mothers in Detroit, aged 20 to 38 at the time of the divorce.

There is certain to be some complaint that the author has not checked his respondents' testimony against the opinions of the men involved. Also, there will be the usual objection to the interview method of gathering data, and dissatisfaction (shared by this reviewer) that there was no study of a control group of "happily married" couples for purposes of analysis.

The findings given here are striking. Highlighted among them are that women with many children remarry as easily as others, and their children seem as happy as or even happier than those in homes where there is

conflict; churchgoing divorcees take longer to remarry; nine out of ten say their second marriage is better; they do not lose old friends or status, have a better chance at marriage than single women, are glad they were divorced. Prof. Goode does not attempt any moral evaluations, but his viewpoint is frankly given in the preface: divorce may be a good thing in some cases, for "it is an ethical question of great import whether we *ought* to adjust to all things." He means, of course, that when adjustment and justice present conflicting claims, justice should prevail. JOSEPH FLETCHER.

CORRESPONDENCE

Aglipayan Hope

SIR: The optimism and vigor of the article by Bishop Isabelo de los Reyes, Jr. (April 11), augurs well for the future of the Philippine Independent Church. At the time I left the islands in June 1954, the possibility of a permanent division in the church seemed greater than is indicated in his article. Many of the Aglipayan priests were not sympathetic to ordination in the Episcopal Church, and if they are now able to cooperate with Bishop de los Reyes this may truly be said to be a triumph of the irenic spirit. It is good to hear of the progress toward reunification; one may hope that this church will surmount its present difficulties and go on to even more effective witness. CHESTER L. HUNT.

Western Michigan College,
Kalamazoo, Mich.

Great Churches

SIR: I am in the market for a copy of *Great Churches of America,* published by The Christian Century in 1950 as a reprint of the series of articles written by your editors. I sincerely believe that this is one of the finest things The Christian Century has ever done. My own copy of the reprint has got away from me. W. S. MCBIRNIE.

Trinity Baptist Church,
San Antonio, Tex.

[The Century's supply is exhausted. Has anyone a copy he will sell to Mr. McBirnie? —ED.]

No Sectional Problem

SIR: You are to be commended for your recent articles pointing out that discrimination and race prejudice are not only a sectional, but a nationwide and worldwide problem. Many of us here in the south are sick and tired of hearing these evils defended, but at the same time we are not naive to the point that we think we are the only ones caught up in them.

Rossville, Ga. KENNETH H. WRIGHT.

SIR: Your reporting of the frightening situation in my section of the nation is on the whole accurate and fair. There seems to be an implication, however, that only one minister in Alabama seems to be concerned about the matter. This, of course, is not true. I could furnish you with a long list of courageous men of many denominations who at considerable peril to their own positions have furnished outstanding leadership in this matter. . . . We need your prayers, your counsel and your help. If the answer is martyrdom for some of us, there are many who would gladly pay the price. But would that accomplish the goal? What responsibility do I have as a Christian minister to those members of my congregation who do not see the implications in the fatherhood of God? Is it not my responsibility to love even the unlovely, and at the same time preach and live the gospel of Christ in such a way that the downtrodden in our society may find light and life? We live in the constant tension of being in the world yet not of the world. It is not easy. POWERS MCLEOD.

First Methodist Church,
Andalusia, Ala.

SIR: Max R. Gaulke's prosegregationist views (April 18) are diametrically opposed to the mandates of the gospel we preach. The Church of God (Anderson, Ind.) is unalterably committed to the Christian teaching of the fatherhood of God and the brotherhood of man, that there is no room in it for racial segregation and discrimination, that every individual is of supreme worth to God and thus is equal in his sight. It is regrettable that our practice has not kept pace with our precepts. The admonition of the Apostle James is clear on this point: "Therefore to him that knoweth to do good, and doeth it not, to him is sin." MARCUS H. MORGAN.

Church of God of Englewood,
Chicago.

SIR: This is quite a painful letter for me to write, but your attitude on certain great issues has made The Christian Century no longer the guide and friend that it has been over a number of years. I have thought so much of it in the past that I have a complete file of the past ten or more years. I have lost a friend!

Segregation, one of the fruits of the hatred and hell that produced the emancipation and the damnable Reconstruction, is a matter that will and is adjusting itself as the outrages of the sixties are left behind. Of course there is no defense against abolishing both slavery and segregation, but the question that causes panic among men of good will throughout our country is to what extent the outrages will go that are bound to take place in which both anti and pro take part. You are lending a valuable hand in the division of our people at a time when solidarity is most needed. You are supporting the unlawful decisions of the Supreme Court, which cast aside a long line of eminent decisions and lent ear to a howling minority, moved to a large extent by hate and malice. You have joined a popular press that magnifies the evil and minimizes the good.

Memphis, Tenn. CHARLES E. SMITH.

SIR: May I sincerely express my appreciation for the way you handled the Criswell episode (March 14, page 325). It would have been easy to castigate my denomination because of that ludicrous outburst. Your understanding treatment will I am sure be greatly appreciated by sincere Southern Baptists. B. F. LOYD.

Columbia Baptist Student Union,
Columbia, S. C.

SIR: It is true that Dr. Criswell has a fairly large following among Southern Baptists, but there are many of us who are grateful to you for pointing out that he does not speak for all. G. BARTOW HARRIS.

First Baptist Church,
Hagerstown, Md.

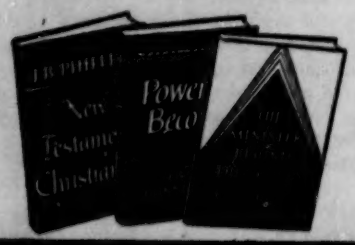
The Yonan Codex Again

SIR: In his letter (March 21) commenting on my article on the Yonan Codex (Feb. 22), Paul S. Newey of the Assyrian Congregational Church of Chicago three times misunderstands and/or misquotes statements concerning the language and date of the Peshitta Syriac version of the New Testament. I take them up in the sequence in which they occur in his letter.

1. Mr. Newey says that I "claimed that the Nestorian Syriac and the Palestinian Aramaic are two different languages." He should know that no one who has even a smattering of information on this subject would make such a claim. Perhaps I may be allowed to repeat what I wrote: "The facts are that Syriac is the dialect of Aramaic which was current in Edessa in western Mesopotamia, and that Jesus and his apostles used the Aramaic of Palestine, a dialect which differed from the form current in Edessa four centuries later, when the Syriac Peshitta was made."

2. Mr. Newey's quotation from Kenyon regarding the date of the Peshitta Old Testament (2nd or 3rd century) has no bearing on the date of the Peshitta New Testament —with which my article dealt. Kenyon himself (in the same volume from which Mr. Newey quotes) agrees with Burkitt that the Peshitta New Testament was made early in the 5th century, the date mentioned in my article.

3. Mr. Newey's quotation purporting to be from the preface of Cureton's edition of a pre-Peshitta Syriac manuscript of the Gospels is in reality a summary and not an exact quotation (even though Mr. Newey places it within quotation marks). Furthermore, the summary lacks the qualifications with which Cureton guardedly expressed his opinion;



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namely, that only for Matthew's Gospel did he believe that his manuscript reproduced "to a great extent" the very same words which Jesus himself uttered. Moreover, by using the phrase "this version," Mr. Newey misleads the reader into supposing that Cureton's judgment refers to the Peshitta version—a view against which Cureton himself argues in his preface. Finally, Mr. Newey does not disclose to the reader that Cureton (who was a great Syriac scholar in his day) flourished about 100 years ago, and that no 20th century scholar holds his views regarding the text of Matthew in the pre-Peshitta manuscript which he first edited.

Let me reiterate: the Peshitta Syriac version of the New Testament (of which the Yonan manuscript is admittedly a copy) was made at about the beginning of the 5th century from the Greek New Testament. Its importance, therefore, is secondary to that of its original.

May I call attention to a clear and forthright article on the Yonan Codex written by Prof. E. F. Siegman, C.PP.S., which he has kindly allowed me to read in typescript and which is to be published in the April number of the *Catholic Biblical Quarterly*, of which he is editor. Prof. Siegman's evaluation of the Yonan manuscript is substantially identical with that made in my article.

BRUCE M. METZGER.
Princeton Theological Seminary,
Princeton, N. J.

Information, Please

SIR: I have heard that there is an insurance company which writes automobile insurance at reduced rates for nondrinkers. Can one of your readers give me the name and address of this company?

HERSHEY JULIEN.
230 S. 2nd St. East,
Brigham City, Utah.

Simeon Vs. Ward

SIR: You have done it again! The delicate silence with which you published "Methodist Race Relations" (April 18) just two pages following Simeon Stylites' "The Crystal Ball" provided the wryest laughter of the year. How kind of A. Dudley Ward to have supplied, right at hand, a sample of the "rhetorical frills" which Simeon lacked room to supply in his terse summation of the probable action of the Methodist General Conference when it considers the Central Jurisdiction. Even today man can prophesy, not because he has a magical gift but because he knows what is in man!

DOTTIE SAMUEL.
Coon Rapids, Iowa.

SIR: Many of us who have admired the writings of Simeon Stylites were shocked and distressed by the venom in his "Crystal Ball." It is certainly in marked contrast with A. Dudley Ward's calm and realistic appraisal, "Methodist Race Relations." . . . Intemperate outbursts such as those in "The Crystal Ball" only serve to alienate southerners of good will who are laboring hard to achieve Christian understanding and racial justice. Perhaps [it is true] that certain elements are more interested in abolishing segregation than in achieving brotherhood.

J. C. MONTGOMERY, JR.
Methodist Church,
Portageville, Mo.

Protestant Secrecy

SIR: As general chairman of the Churchmen's Washington Seminar in February and as a member of the program committees for other years, I would like to comment on Glenn D. Everett's "Protestant Secrecy in Washington" (March 28). It was unobjective, inaccurate and distorted. He says that members of the press were barred *this* year; the fact is that they have never been invited to the sessions. . . . There are certain advantages in open meetings. We could, I presume, have a good press. But for one thing it is expensive to maintain a public relations staff to feed out the press items each day, though reporters expect it. Moreover, the whole character of the sessions would be changed. They are educational and informational; no official positions are announced; no resolutions are adopted; the group coming to Washington has no continuing unity. Members return to their homes and churches with better understanding of the processes of government and the role of churchmen in this hour, and this program does not depend on publicity for its value. Not only so, but the atmosphere is informal and relaxed. The speakers are not in the limelight as they otherwise would be.

But the sessions are not secret, as Mr. Everett implies. Any speaker has complete freedom to give the press the substance of what he says, but not on the premises, for we have told each speaker when invited to speak that reporters would not be present. Furthermore, there are no restrictions on what is reported back home except that members are asked to avoid direct quotes. In fact, we encourage members to write up the seminar in their home papers and some years have provided them with a news release for that purpose.

It should be added that the policy governing the seminars is wholly determined by the participating groups and not by the National Council of Churches. We set those policies long before we began working closer with the Washington office of the N.C.C.

DONALD B. CLOWARD,
Executive Secretary.
American Baptist Convention Council
on Christian Social Progress,
New York, N. Y.

SIR: Religious News Service wishes to disclaim any responsibility for, or connection with, "Protestant Secrecy in Washington," by our Washington correspondent. We did not see the article before it was published; we did not even know that Mr. Everett had written it until it appeared. The views contained in the article are his own, not ours. Our relations with the National Council of

Churches here in New York have been of the best. We have found Don Bolles and his staff in the office of public relations always cooperative in making information available to us and in permitting our reporters to be present at National Council meetings.

LOUIS MINSKY,
Managing Editor.
Religious News Service,
New York, N. Y.

SIR: Hearty congratulations on "Protestant Secrecy in Washington." I attended the seminar a couple of years ago and you would have thought our every stop on that somewhat pedestrian and unrevealing tour was the Central Intelligence Agency. . . . A salute to Mr. Everett for a timely statement.

Skokie, Ill. THOMAS MCKINLEY.

SIR: Hallelujahs of Easter are buried beneath the triumphant shouts of the Apostles of Discord! Everett's article will trigger an avalanche of reproductions, arranged in excerpts, to further the cause of the hatemongers against the National Council of Churches. C. SUMPTER LOGAN.
First Presbyterian Church,
Henderson, Ky.

SIR: If the National Council's policy hampers the free flow of news, that policy should be altered. It should be in the interest of member churches and their congregations to know more rather than less about the timely united efforts which are, we trust, being made always to raise Christian issues, means and solutions in every area of government. Speaking for so many denominations is difficult, speaking for so many church members well-nigh impossible, but I for one would hope to be big enough to ask our council to speak out, and loudly, even though I personally disagreed with its suggestions.

EDWIN SCHELL.
Broadway-East Baltimore Methodist Parish,
Baltimore, Md.

Want 'Churches Unafraid'?

SIR: Let's have more articles like "Two Churches Unafraid" (April 11). Too many are using the pagan philosophy of "custom and law make right" and are acting as the Pharisees did in Jesus' day.

CHARLES G. COLE.
Penny Farms, Fla.

SIR: If "Two Churches Unafraid" is to be reprinted, put us down for 200 copies.

EDWARD A. HAWLEY.
Warren Avenue Congregational Church,
Chicago.

SIR: Please send 20 copies of "Two Churches Unafraid" when it is reprinted; we can get real help from it.

SAMUEL H. LEGER.
Los Angeles, Calif.

[If there is enough demand for reprints of this article, we will provide it in pamphlet form. Let us know.—ED.]

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ABINGDON PRESS

NEWS of the CHRISTIAN WORLD

Union of Virginia Has Inauguration

James A. Jones Becomes Third President of Seminary in Richmond; April 4 Ceremonies Are Colorful

RICHMOND, VA., April 17.—On April 4 James Archibald Jones was inaugurated third president of Union Theological Seminary (Presbyterian, U.S.) here. He was inducted by Joseph James Murray, minister and head of the seminary's board of trustees. The prayer of intercession and dedication was offered by Dean W. Taliaferro Thompson, and the charge to the new president was given by Ben Lacy, Jr., Dr. Jones' immediate predecessor. Representatives of 116 educational institutions and seminaries here and abroad participated in the colorful academic procession.

'Church Has No Mission But to be One'

In his inaugural address Dr. Jones stressed the ideals of the church and the function of the seminary as a means of preparing trained leadership for the church. "The church does not 'have' a mission; it *is* a mission," he said. "Fidelity in mission is not a desirable consequence of the church's existence; it is that without which the church does not exist. The mission is worldwide. This means that the seminary must be aware of and sensitive to the crosscurrents which fill the stream of modern history with treacherous eddy waters. On every side one hears of the 'revolution' in the Christian church's international affairs. The church helped to create that revolution. It waits upon God and upon God's men to make the revolution redemptive. Here, on this campus, because we are of the church, we stand committed without regret to a mission that is meant for the world."

Good Words for Ecumenical Participation

Dr. Jones then moved to a consideration of the "holy confederacy" within which the church discharges its mission. "Union Theological Seminary in Virginia is not sectarian," he said. "Neither the seminary nor the church from whose vigor it has sprung is so misguided and so arrogant as to consider that all or even the chief wisdom and piety reside within the boundaries of one ecclesiastical system. . . . No discussion of the church in today's world would be intelligent which was not aware of and concerned with the rise of what we have come to know as the ecumenical movement. It should be noted that the Christians of today who are banded in the comradeship of non-Roman churches constitute the largest coherent and internally agreed body of believers the world has ever known. . . . The minister of today must consider that his field is the world. In such a parish, stripped by God of those sectarian, national and cultural frontiers which we have been disposed to maintain, the minister must rejoice and serve in the blessed consciousness that he is not alone. . . . Does the church have anything to say to the schisms of our time which set race against race, class against class, nation against nation? Then let its message gain serious audience not from the propriety of its speech but from the wonder of its own harmonious life."

Corporation Aims to Encourage New Americans, Preserve Landmarks

A group of Virginians have inaugurated a movement to be known as Naturalized Citizens of America, Inc. It proposes to help immigrants to become naturalized citizens and to integrate themselves into the social and business life of the communities where they settle. Other aims are to provide memorials to people who participated in the founding of the United States or who were outstanding in its history, and to construct and maintain memorials of outstanding events in U.S. history. As a starter, Naturalized Citizens hopes to raise enough funds to build full-scale reproductions of the three ships that brought the first colonists to Jamestown, then put them on public display in the nation's seaports. The drive for funds and the ship-building will be carried out under the guidance of the state's chamber of commerce and the federal and state commissions planning the Jamestown anniversary celebration in 1957. On the board of Naturalized Citizens of America are representatives of many national strains.

Hope Graham Crusade May Solve Drunken Driving Problem

Virginia probably has the worst record of any state in the union for deaths and injuries on the highways. A large proportion of the casualties are inflicted on careful automobilists by drivers who are under the influence of liquor or, in some cases, actually drunk. Many citizens feel that letting drivers who have confessed to drinking charges off with a moderate fine and a suspended sentence is no way to deal with the situation. Now the problem is being tackled on a statewide basis by T. Gray Haddon, commonwealth attorney. The matter is complicated by the fact that the state, through its A.B.C. board, sells the liquor that in the long run is responsible for the problem. It seems to many that what we need is a genuine moral awakening. And in Richmond some people feel that the impending Billy Graham evangelistic crusade will help. More than 100,000 Richmond citizens are engaged in preparing for that crusade, which opens April 29. All organization for the crusade is being handled through participating churches. A choir of 1,000 has been recruited, and 1,000 men will work in shifts as ushers. F. W. BURNHAM.

Southern Baptists Distribute Color TV Film

The first religious television program to be filmed in color, *This Is the Answer*, was premiered in New York April 5 prior to release to stations throughout the nation. Produced and distributed by the Southern Baptist Convention's radio and television commission, the 13-program series is based on parables from the Bible. For news of another religious television program in color still in the planning stage, see The Christian Century for March 28, p. 407.

Migrants Create School Problems

Constant Moving Results in Irregular Attendance, Retardation, Need for Additional Facilities

TUCSON, ARIZ., April 13.—A study made by the Arizona migrant ministry reveals that educational retardation is a major problem among children of agricultural migrants. Superintendents and teachers in seven schools in key agricultural areas reported that most migrant children are retarded in achievement by at least half in comparison with other children of the same age. "Pupils lose time getting settled, attend four or five weeks, then must move on again," said a sixth grade teacher. "If they get a third- to a half-year's work done in one school term, they are fortunate." Most teachers reported few problems of social acceptance, but were divided in opinion on the migrant children's tendency to create behavior problems. Generally, the Arizona communities in which migrants stop seem to have accepted the fact that the children must attend school, since the law requires attendance. Although there is resistance to sudden expansion of school facilities to care for the influx, most districts have been able to develop new facilities gradually, without too much community opposition. The study, conducted under the direction of William H. Koch, director of the Arizona migrant ministry, was part of a 30-state survey being made by the National Council of Churches for the President's commission on migratory labor.

Seek Way to Counter Indians' Drinking, Delinquency

Seeking some positive way to combat excessive drinking and juvenile delinquency among Indians, the New Mexico state commission on Indian affairs recently adopted resolutions asking that seven Indians (instead of the present two) be employed and trained as policemen, that the possibility of extending to Indian Service officers the authority to inspect liquor establishments near reservation areas be explored, and that recreational facilities be expanded. John Rainer of Taos pueblo, chairman of the All-Pueblo Council, suggested that living standards could be raised if Indians were granted government home loans on the same basis as non-Indians. George Keynote, area investigator for the United Pueblos Agency, cited the need for a reformatory similar to the reformatories for non-Indians, where incorrigible delinquents could be sent for rehabilitation.

Indian Dance Festival to Provide Scholarships

Two hundred Indian dancers from 19 pueblos and reservations will meet in Albuquerque on April 28 for their third annual War Dance—not to declare war on other tribes but to preserve Indian customs and to raise funds for scholarships for Indian students. The project is sponsored by the University of New Mexico's Kiva club, which to date has collected more than $3,000 and granted 12 scholarships to eligible young

Indians, regardless of tribe. Ed Ladd, a Zuni and one of the club leaders, explains that in this case the Indians are not "selling" their culture; rather, they are giving others a chance to understand it and appreciate its beauty.

Let Indians Keep Their Own Religion, Lawyer Asks

Indian Americans should be allowed to develop along their own cultural lines and should not be "manipulated" by whites, John H. Denton, vice-chairman of the Pima (Ariz.) county association for Papago affairs, told a recent meeting of Tucson's Young Democrats club. He said missionaries, anthropologists, Indian Service personnel and lawyers are not always concerned with the rights of the Indians. "It is time that the right of Indians to their own religions should be recognized, rather than trying to convert them to other religions," said Denton, who went on to compliment the Quakers for helping the Indians without trying to proselyte. He declared that while many Indian Service people are devoted to their tasks, they are transferred too often to do a really good job.

Few Problems Yet from Legalized Sale of Liquor to Indians

Meeting in Phoenix, members of the Arizona commission on Indian affairs agreed that while Indians are drinking more since sale of liquor to them was legalized last year, the problem is not yet out of hand. Sam Thomas, a Papago and outgoing commission chairman, said there has been very little trouble among members of his tribe since a popular vote changed the state constitution last year to permit them to buy drinks. Lester Oliver of the White River Apaches said the situation among his people is no worse than before, and Platt Cline, publisher of the *Arizona Daily Sun* at Flagstaff and a non-Indian member of the commission, said the situation in the Flagstaff area is well under control, though around Tuba City alcoholic consumption is rising.

Flagstaff Schools to Enroll Reservation Children

The Flagstaff school board recently approved a plan to enroll up to 300 Navaho children, most of them from the reservation in the northeastern part of Arizona, in the Flagstaff school system. The board acted after conferring with Indian Service officials and sending questionnaires to Flagstaff residents to get their reaction to the plan. In addition to the regular per capita assessment, the federal government will pay the school district $1,000 for each Indian pupil to help cover cost of the additional buildings needed, and will build dormitories to house the children. The plan is similar to that already in operation in Winslow and Holbrook, cities which also are near the reservation.

Penitentes Again in Evidence During Holy Week

The Penitentes, members of a once fanatical group known as the Brothers of the Blood of Christ, again conducted their unique observance of Holy Week in the outlying mountain villages of northern New Mexico. In former years, groups of male members of the cult commemorated the passion and death of Christ with prayer and song, accompanied by self-flagellation and other excesses. Then the Roman Catholic Church withdrew its recognition from the group. But nine years ago it was received back in good standing when members promised to proceed with moderation and under church supervision. There is no accurate estimate of Penitente membership, but there are over 100 *moradas* (chapels), mostly in Rio Arriba, Taos and Mora counties. The Penitentes have counterparts in certain European countries, of which they are believed to be offshoots.

Competition Fails to Halt Gambling Casinos' Success

An all-time record for pari-mutuel gambling at Rillito racetrack near Tucson was set during the 46-day meet which closed last Saturday. Across the Arizona border in Las Vegas, Nev., competition among the plush gambling hotels resulted in the closing of one casino and the refinancing of three others last year. Four new hotels opened in 1955, and four more are scheduled to open this year. However, Wilbur Clark of the Desert Inn, generally conceded to be the sturdiest of the lot, weighs the future with optimism. "We're nowhere near the saturation point," he says. "There are 160 million people in the United States who want to come here, and so does the rest of the world."

In Brief

More than 5,000 attended the Easter sunrise service in Tucson this year, and most of the larger congregations held three or four services during the morning, all of them crowded.

Under the auspices of the local ministerial association, young people in the mountain resort town of Ruidoso, N. M., are forming a combined Christian youth association. A

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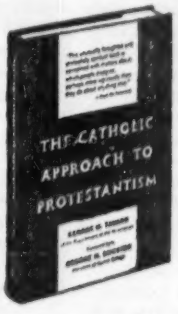

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HARPER & BROTHERS

third organizational meeting was held April 1 by youth from Holy Mount Episcopal, First Presbyterian, First Christian and Community Methodist churches.

New- and used-car dealers in Phoenix have agreed to suspend operations on Sunday for a year. Carl D. Soults, president of the Phoenix council of churches, which helped engineer the agreement, reports that everybody is happy with the arrangement—dealers, their families, churches and service groups. Tucson's dealers have followed the Phoenix example, without any special efforts on the part of church groups.

The Phoenix church council, which recently completed incorporation under state laws, has set up a committee to find a permanent location and recommend purchase of property to be used as headquarters.

Protestant, Jewish and Roman Catholic social workers and welfare leaders in Arizona are cooperating in formulating a program for the first statewide conference on the churches and social welfare, to be held here April 28 in conjunction with the annual Arizona conference of social work.

W. Barry Garrett is serving as ad interim executive of the (Southern) Baptist general convention of Arizona; Willis J. Ray resigned last month to assume leadership of the Colorado convention.

HAROLD L. LUNGER.

Armenian Church's Hierarchy Meets in Cairo

Bishop Terenig of the Armenian Church writes from Lebanon that at the recent assembly attended by 16 bishops and archbishops of his church in Cairo, the "patriarchal election" of Feb. 20 in the Armenian catholicate of Cilicia was ruled "defective and unacceptable" and thus the cause of the current split in the Armenian community in Syria and Lebanon. At the final session, the supremacy of the holy see of Etchmiadzin in Soviet Armenia was stressed, as well as the unity and solidarity of the Armenian Church throughout the world. The assembly learned from Catholicos Vazken I that there is a religious awakening among the people of Soviet Armenia, where many churches have been reopened but where there is a serious lack of clergy. Most of those churches, and the see of Etchmiadzin itself, are supported through contributions from the faithful. The assembly appointed a committee to prepare a new statute by next September, at which time it will be presented to the catholicos, who will convene a national ecclesiastical council in Etchmiadzin for final approval. The same committee will classify and revise the church's canons. It was decided to launch a new translation of the Bible from classical into modern Armenian, the work to be finished in time for the 300th anniversary of the printing of the first Armenian Bible in 1666. It was announced that clergymen from the diaspora who volunteer to go to Soviet Armenia will be permitted to stay there as long as they wish without changing their present citizenship. Next fall Bishop Shnorhk Kaloustian, primate of California, will go to Etchmiadzin as dean of the seminary there. The assembly unanimously agreed that the church shall send representatives appointed by the catholicos to conferences of the World Council of Churches. It was decided to schedule a meeting, before 1960, with leaders of the Coptic, Ethiopian and Syrian churches, preferably in Jerusalem.

Detroit's Lenten Series Attracts

Attendance Holds Despite Bad Weather, Preaching Rated Best in History of Annual Services

DETROIT, April 16.—It is the consensus here that the preaching at the noon Lenten services this year was the best in the history of the annual series, which is sponsored by the Detroit council of churches. Although the weather was the most inclement in a decade, attendance at the services in Central Methodist Church was excellent. Each day the sermon was broadcast by radio transcription. Visiting preachers were Ralph W. Sockman of Christ Church (Methodist) and Robert J. McCracken of Riverside Church, New York city; Theodore P. Ferris of Trinity Episcopal Church, Boston; Louis H. Evans, minister-at-large for the Presbyterian Church, U.S.A.; Pres. Charles Leander Hill of Wilberforce University; Edwin T. Dahlberg of Delmar Baptist Church, St. Louis; and Howard Conn of Plymouth Congregational Church, Minneapolis.

Good Friday Services Make Impression

On Good Friday the Detroit council sponsored nine theater services and helped plan another in the Michigan Central railway station. It also helped promote attendance at a score of interdenominational neighborhood meetings. Attendance at the three-hour Good Friday services here has increased phenomenally in recent years. In addition to the flourishing interdenominational services, many are held in local churches. Observance of Good Friday was strengthened this year by the mayor's proclamation calling for closing of business and recreation places from noon until 3 p.m. Another proclamation issued jointly by the local church council and the Roman Catholic archdiocese helped to give the day special meaning. Seven radio and television stations covered portions of the theater services sponsored by the council.

Detroit Presbytery First in Benevolences Giving

Last year the Detroit presbytery topped all others in the Presbyterian Church, U.S.A., in contributions for benevolences. Kenneth G. Neigh, executive for the presbytery and for the synod of Michigan, indicated that the presbytery's giving for various Presbyterian causes topped $500,000. Total contributions for all purposes by the 82 churches (58,245 members) were over $3,750,000. The presbytery is giving concentrated attention to inner city needs and is making progress in establishment of integrated churches. It has been allocated 22 areas for service by the Detroit church council's department of research and church planning. Harold F. Fredsell, director of the denomination's extension board, urges the presbytery to move into these areas at once in order to provide needed churches in rapidly growing communities.

Unique Farewell for Edgar DeWitt Jones

Warren Grafton, pastor of Central Woodward Christian Church here, has announced that the congregation has established an Edgar DeWitt Jones memorial fund for the education of ministers, in honor of the minister who served the church for so many years. The funeral service for Dr. Jones, who died March 26 in his 80th year, was conducted by Dr. Grafton. Roger T. Nooe, minister emeritus of Vine Street Christian Church, Nashville, preached the sermon, thereby fulfilling a pact he and Dr. Jones made years ago: that whoever survived would preach the other's farewell sermon. Dr. Nooe revealed that Dr. Jones had left behind an unfinished autobiography. "I suppose it is already done, written down imperishably in the hearts of all who knew him," he said. Pres. Perry Epler Gresham of Bethany College in West Virginia, Dr. Jones' immediate successor at Central Woodward, offered the prayer. There was no benediction; in keeping with Dr. Jones' request, the service concluded with the choir's singing the Hallelujah Chorus.

About People

The Leon A. Cousens award for distinguished service to the community has been given to Sheldon L. Rahn, director of the Detroit church council's social service department. . . . Richard Cummings, formerly associate director (for public relations) of the American Baptist Foreign Mission Societies, is the new executive secretary of the Detroit Baptist missionary society. He succeeds Wilbur W. Bloom, now executive secretary of the Pennsylvania Baptist convention. . . . Edward R. Broad has come from New England to direct fund raising by the Detroit Baptist missionary society for Detroit Baptist Manor, a home for the aged. He will later serve as administrator of the project. . . . William B. Sperry, rector of Christ Episcopal Church here, received this year's annual Amity award presented by the Detroit women's division of the American Jewish Congress. The honor goes to the person the division feels has contributed most during the year to intergroup and interfaith harmony in the community. . . . In recognition of his first 10 years of service, Bishop Richard S. Emrich of the Episcopal diocese of Michigan was presented with a portrait of himself, a Dodge car and a trip to Europe for himself and his wife. But he declined the trip, pointing out that the money would be better used toward a new diocesan headquarters and for other church needs.

In Brief

The 20-room Benjamin Siegel residence has been given to the Detroit round table of Catholics, Jews and Protestants (a branch of the N.C.C.J.) for use as a headquarters.

As this year's fifth annual *Detroit Free Press* Lenten feature, Adrian Fuller, religion writer on the staff, presented a "favorite sermon" series by 39 local clergymen. The daily sermon was given a prominent spot in the newspaper.

G. MERRILL LENOX.

Pakistan Grants Minorities Right to Profess Religion

The preamble to the new constitution of the Islamic republic of Pakistan requires that "adequate provision" be assured minorities "freely to profess and practice their religion." Christians number about 528,000 in Pakistan—seven-tenths of one per cent of the total population of 76 million. Eighty-six per cent of Pakistani are Muslims.

Tensions Persist Amid Alabamans

White Citizens' Councils Put Candidates on Spot—Mobile Seeks to Better Intergroup Relations

TUSKEGEE, ALA., April 17. — Stormy weather prevails in Alabama. On Sunday a tornado broke the afternoon calm, cutting a 20-mile-wide path of destruction across Jefferson county. Its toll: at least 22 persons killed, 200 injured, over 1,000 left homeless, property damage in the millions. The American Red Cross and the Salvation Army, aided by civil defense workers and volunteers, moved in quickly to the rescue. And there is stormy weather still in the racial turmoil which engulfs the state. Tensions have not abated since the University of Alabama incident. Differences of opinion on the racial issue threaten to lead to severance of relations between the state labor group and the national C.I.O.-A.F.L. body.

White Citizens' Councils Persist In Spite of Rift

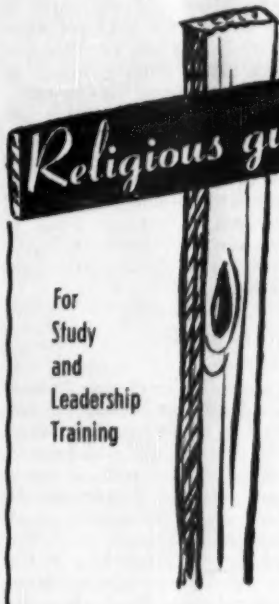
Meanwhile, activity and membership of the white citizens' councils have increased throughout the state. Two factions have emerged—the North Alabama and the Central Alabama. The split came over anti-Semitism. The northern group requires its members to "believe in the divinity of Jesus" and contends that Jews should fight integration through other organizations. The central faction has declared that it is not interested in religious bias or prejudice but "is concerned only in maintaining segregation." The citizens' councils have called on all public and party office candidates in the May 1 Democratic primary to answer under oath a questionnaire as to their attitudes on race and segregation, and are making all replies public. However, at least 68 aspirants for political or party office—among them Gov. James E. Folsom—have refused to answer the questionnaire.

As to Schools, Alabamans Will Have a Choice

On April 14 Gov. Folsom signed into law a legislative act giving parents "freedom of choice" in sending their children to segregated or integrated elementary and high schools. The measure could lead to a three-way school system in Alabama: segregated for whites, segregated for Negroes, integrated for both. (Mixed classes are now prohibited by the state constitution.) This "take your choice" law was designed to implement a proposed constitutional amendment to be voted on in a special statewide election Aug. 28. Another recent Alabama legislative enactment (termed "unfortunate" by U.S. officials) will probably be tested in the courts. It requires merchants handling goods manufactured in Japan to display signs reading: "Japanese Textiles Sold Here."

Montgomery Negroes Continue Boycott

Montgomery's Negroes are continuing their boycott of the city bus lines in spite of the court conviction and $500 fine imposed on their leader, Rev. Martin Luther King, Jr., and 90 other Negroes. (See The Chris-



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tian Century for March 7, p. 294; April 4, p. 414.) Since the boycott of the buses began Dec. 5, 1955, service has been curtailed and fares have been hiked. From its attack on segregated city bus facilities, the Montgomery Improvement Association, which Dr. King heads, has moved on to launch an offensive against voter registration policies which operate to exclude Negroes from the polls. Montgomery's population, estimated at 125,000, is about 60 per cent white, 40 per cent Negro. But of the estimated 23,500 registered voters, only about 1,900—eight per cent—are Negroes.

Mobile Seeks to Better Human Relations

Early this month Mayor Joseph Langam of Mobile named a 30-member biracial committee designed to better human relations. The group will concern itself with housing, recreation, education and political rights. Mayor Langam explained that he was setting up the body to give fair-minded people "an in-between group [through] which they can [solve] problems." Meanwhile, in Birmingham, the Jefferson county coordinating council's interracial committee has been dissolved. It was reported that "erroneous and misleading" reports about the committee had worked to harm the local community chest and Red Cross in their activities and campaigns for funds. Members of the disbanded group, feeling a pressing need for the kind of activity they had carried on, are seeking to have public authorities create a new committee. Unlike its predecessor, the proposed new body would not be dependent on community chest funds.

Tuskegee Celebrates 75th Anniversary

Pres. Buell G. Gallagher of the City College of New York addressed a capacity audience at Tuskegee Institute's diamond jubilee celebration last month. He declared: "The glimmerings of democracy are before us as we stand in the opening stages of the third great phase of American racial patterns. Slavery has gone, giving way to caste. Now caste is doomed." At the annual session of the 44-year-old John A. Andrew Clinical Society at Tuskegee this month, a citation was given to Ulysses G. Dailey, Chicago surgeon and teacher. A veteran of 50 years of practice, Dr. Dailey has served as a consultant in surgery for the government of Pakistan and four other countries. Among the prominent health authorities appearing on the program were two surgeons from abroad —J. F. Nuboer of Utrecht, Holland, and John Sandblom of Lund, Sweden.

And So Forth

Delegates representing 14,430 women in 424 Methodist Woman's Society of Christian Service units in the Alabama conference voted during the 16th annual meeting of that conference early in April to join the proposed yearlong worldwide prayer movement "for all peoples of all faiths." Mrs. E. C. Rogers of Pensacola, Fla., outgoing president of the conference society, described goals of the movement: "world growth, widening fellowship, promotion of world church and missions, prayers for peace and brotherhood." Mrs. S. R. Jones of Dothan, Ala., was elected new president of the group.

A new science hall at Jacksonville State Teachers College was dedicated recently to the memory of Thomas W. Ayers, distinguished missionary, physician and newspaper publisher of Anniston.

W. A. Criswell, pastor of the 10,500-member First Baptist Church of Dallas, Tex., is to be the main speaker at the annual session of the Alabama temperance alliance in Birmingham April 19.

Pres. Clyde C. Flannery of Southern Union College at Wadley has resigned to accept the pastorate of Brookmeade Congregational Church, Nashville, Tenn.

The University of Alabama at Tuscaloosa is celebrating its 125th anniversary this year. And Birmingham-Southern College—a monument to Alabama Methodism's support of Christian higher education—is marking the centenary of its founding.

The $1,500,000, 95-bed addition to St. Margaret's hospital in Montgomery was dedicated April 7 with the blessings of Archbishop Thomas J. Doolen of the Birmingham-Mobile Roman Catholic diocese. St. Margaret's nursing school, founded in 1903, is one of the oldest institutions of the kind in the south.

"Ye Are My Witnesses" was the theme of the annual session of United Church Women of Alabama at Tuscaloosa. Twenty-seven local councils comprise the group, whose president is Mrs. Hartwell Davis of Montgomery.

More than 1,700 local societies were represented at the meeting of the Alabama woman's missionary union (Southern Baptist) at Gadsden last month.

Headed by Bishop Clare Purcell, Methodists of north Alabama gathered at Camp Sumatunga near Birmingham in March to break ground for a $130,000 lodge to be erected under auspices of the denomination's Woman's Society of Christian Service and Wesleyan Guild.

Women of the Independent Presbyterian Church in Birmingham have launched a drive for funds to provide a camp experience at the church's Fresh Air Farm for 300 children of various faiths.

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Modern Church Design Takes First Awards

Contemporary design ran off with the honors as 18 U.S. churches, chosen from thousands built in the past 25 years, were cited for general excellence in a nationwide poll of 35 leading architects, educators, editors, clergymen and experts in the field of church design—all members of the National Council of Churches' department of worship and the arts. Announcement of the selections was made at the annual meeting of the department April 10. Heading the list was Christ Evangelical Lutheran Church of Minneapolis, the last completed work of the late Finnish-American architect Eliel Saarinen. *Architectural Forum* has described the church, built in 1949, as one in which "art, science and faith achieve a serene harmony." Walter A. Taylor, director of the American Institute of Architects' department of education and research, points out that the 18 winning churches are evidence that "preconceived ideas of what a church should look like, and traditional concepts . . . are being abandoned in favor of modern design tailored to the functional needs of each church."

Says Orphanages Are on Way Out

Child Welfare Expert Notes Increased Reliance on Other Means of Care—Deans of Women Meet

CINCINNATI, April 10.—Old-fashioned orphanages are disappearing, and child welfare experts are glad to see them go, Helen Hagan, assistant director of the Child Welfare League of America, told a recent regional welfare conference here. She said the league recommends that no infant or preschool child be placed in an institution except in emergency cases. "Every child is adoptable, even those with handicaps," she said. Miss Hagan reported that fewer children are being placed in institutions each year. As reasons for the decrease she cited the lower death rate among adults, the prevalence of public aid for dependent children, and the desire of welfare groups to place as many children as possible in foster homes "so they will grow up with a family, not as part of a big institution."

Sorority 'Freedom' Upheld in Address to Deans of Women

Since fraternities and sororities are private institutions, they and not school authorities should decide whether or not they are to maintain a color line, Mrs. Cicero F. Hogan, chairman of the National Pan-Hellenic Conference, told the recent convention here of the National Association of Deans of Women. But the association voted to cooperate with other national educational groups to seek "an acceptable solution to the problems of integration." It also set up a committee to study possible measures to "assure participation by members of minority groups in schools and colleges, especially where integration of Negro students is in progress."

Charges Teachers Fear to Teach About Communism

At one of the convention sessions, the deans of women heard Helen C. Bailey, an associate superintendent in the Philadelphia public schools, declare that although the public has agreed "with remarkable unanimity" that children should be taught about communism so they will be able to resist it, most teachers "quietly avoid" the subject for fear of reprisals. The public, she said, "gives little protection to the teacher whose teaching, through misinterpretation, misunderstanding or sheer malice, is reported to have been slanted in favor of communism." It is not so much those in authority the teachers fear when they approach the subject of communism, she said, as it is the parents, the public and the press. The association, a department of the National Education Association, voted to change its name to the National Association of Women Deans and Counselors.

Hebrew Union Institute Sponsors New Program

The Institute of Religion at Hebrew Union College here is sponsoring an international expansion program in an effort to meet the demand within Judaism for rabbis, cantors and other synagogue personnel. A new building has been acquired in Los Angeles; a two-acre plot in Israel has been donated by the Israeli government as the site for a graduate research department; and additional training for careers as directors of religious education in Jewish institutions is now available in New York city.

Ohio Transfers Aged from Mental Institutions

In an effort to relieve overcrowded conditions in Ohio's mental hospitals, a program has been initiated through which non-psychotic aged persons will be removed from those hospitals. It is estimated that around 9,000 of the state's 36,000 mental patients are over 65 years of age. Many of them are not really mentally ill, and are eligible for care elsewhere. The program provides for careful screening by physicians; fitting of glasses, dentures, hearing aids and other needed equipment; and, finally, transfer to county homes, approved rest homes or private homes. Periodic check-ups will be made, and those who do not fit into their new environments will be returned to a state hospital.

And So Forth

The 35th anniversary of the pastorate of J. Stanley Mathews at Evanston Baptist Church here was celebrated recently. In 1921, the congregation, numbering only 35, met for services in a converted saloon; now it has 700 members and occupies a $150,000 building—the first church in the city to be air-conditioned.

In an effort to curb sales of intoxicants to minors, Ohio now requires persons whose age is in question to sign affidavits that they

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After having operated for 134 years in rented quarters, the presbytery of Cincinnati will move late this year to its own headquarters building—a new one-story brick structure built at a cost of $65,000. The presbytery includes 75 churches with a total membership of 32,000.

EDGAR C. HANFORD.

Toronto Host to A.C.P.

U.S.-Canadian Church Press Group Now Has 142 Member Publications

TORONTO, April 6.—For its 67th annual meeting the Associated Church Press came to Toronto, where five of its member publications—the *Canadian Baptist*, *Glad Tidings* (Presbyterian women's missionary society), the *Presbyterian Record*, the Canadian Salvation Army's *War Cry* and the *United Church Observer*—are published. Another Toronto publication, the *Free Methodist Herald*, was among the 11 papers voted into membership at this meeting. Business sessions were held at Bloor Street United Church, handsomely renovated after the disastrous fire of two years ago; dinner sessions, at two of the city's fine church plants—Glenview Presbyterian and Yorkminster Baptist.

In a change of policy, members of the association (which represents 142 Protestant publications in the United States and Canada) voted not to adopt resolutions on current issues this year. The sentiment was that editors do plenty of pronouncing from their own platforms, so should permit themselves the luxury of devoting their annual meeting to consideration of editorial, circulation and printing problems and to presentations by experts on the current scene which could prove helpful in determining editorial stands.

Problems in Panel Form

Three panels were provided during the sessions. One, on advertising problems in the church press, was conducted by A.C.P. Pres. Robert J. Cadigan of *Presbyterian Life*, Philadelphia. Based on results of a comprehensive survey of magazines in the religious field, it revealed wide differences in advertising rates charged, in extent and type of advertising accepted, and in methods of solicitation. Another panel considered current developments in racial desegregation efforts in the United States. Close-up reports of what is happening, as well as short- and long-range views, were presented by editors from Virginia, North and South Carolina, Georgia, Arkansas, Louisiana and Tennessee.

A third panel introduced to U.S. editors a different type of minority problem—that of Protestants in predominantly Roman Catholic Quebec province. Participating were C. E. Silcox, Congregational minister who has given much study to Catholic-Protestant relations in both Canada and Latin America and in so doing has won the respect of both groups; George Cornish, former professor of history at the University of Toronto and longtime student of the problem; and Andre Poulain, French-born Huguenot minister who now serves a French-speaking Presbyterian parish in Montreal. Mr. Poulain pre-

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sented the claims of Quebec Protestants who do not want their children to grow up outside their French heritage, a result inevitable if they choose Protestant (and therefore English-speaking) schools.

Addresses Present Canada

Fervent pleas for greater church unity were made in formal addresses by E. H. Johnson, overseas secretary of the Presbyterian Church in Canada's Board of Missions who had just returned from a world tour, and by Emlyn Davies (who, from the number of times he was addressed as "Williams," must have wondered if he betrays suppressed leanings toward the stage). Davies came from Wales to the pulpit of flourishing Yorkminster Baptist five years ago. The fervency of their pleas surprised some who noted that the denominations they represent (while "friendly") are among the few Protestant groups in Canada outside the United Church.

The absence in Protestant cultural circles of an intellectual stirring comparable to that found among Roman Catholic novelists and other intellectuals was considered in a thoughtful address at the Wednesday evening session by H. Northrop Frye, United Church minister who is professor of English at Victoria College of the University of Toronto. David Lewis, national chairman of the Cooperative Commonwealth Federation, addressed the church editors on the type of socialism advocated by his political party, and reported on its success in the western provinces, where much of the impetus for its enterprise has come from Protestant ministers. Paul Martin of Quebec province, Canadian minister of health and welfare and the U.N. representative who worked out the "package deal" which solved the deadlock on new members last fall, explained the part Canada seeks to play in the world body. Donald C. Bolles came up with revealing sidelights on the recent visit by National Council of Churches representatives to the Soviet Union.

All in all, the program served admirably to acquaint the U.S. portion of A.C.P. membership—like most of their countrymen not too well versed in Canadian opinions and attitudes—with the problems and concerns of their neighbors to the north. M.F.

The Church Roll

Werner Kagi, professor of international law at the University of Zurich, Switzerland, has been appointed chairman of the study commission on a Christian approach to the common moral foundations of international life to be sponsored by the Commission of the Churches on International Affairs. Richard M. Fagley of New York city, executive of the C.C.I.A., will serve as secretary.

Georgia Harkness, ordained Methodist minister and professor of applied theology at Pacific School of Religion since 1950, has been appointed professor of Christianity at the Japan International Christian University. On sabbatical leave from P.S.R., she will teach at the Tokyo institution from September to December 1956 and from April to July 1957.

Christian R. Berg, director of church relief and interchurch aid programs in East Germany and Berlin since 1949, has been named head of Hilfswerk, the relief agency of the Evangelical Church in Germany. He succeeds Herbert Krimm, recently named chief chaplain of West Germany's new armed forces.

Bishop Angus Dun of the Protestant Episcopal diocese of Washington, D. C., gave the annual Lyman Beecher lectures during Yale Divinity School's 46th annual convocation early in April. Theme of his five lectures was "The Saving Person."

The 1956 Washington Pilgrimage, Inc., gave its 1956 clergy-churchman's award to Evangelist Billy Graham. The lay-churchman's award went to Paul T. Babson, Boston investment counselor; the churchwoman's award to Mrs. James D. Wyker, former president of United Church Women.

Recent deaths in the field of religion: Yang Yung-ching, former president of Soochow University who was deposed by the Communist regime some years ago, in Shanghai, on March 6, at the age of 64. In announcing receipt of news of his death, the Methodist Board of Missions, which was one of the sponsors of the university, revealed that Dr. Yang had been subjected to periods of interrogation and imprisonment in recent years, but that efforts to persuade him to repudiate his Christian faith and confess to spying charges failed. . . . William K. Wright, Stone professor of intellectual and moral philosophy at Dartmouth College, Hanover, N. H., and a past president of the American Theological Society, on March 29, at the age of 78. . . . Gaius Glenn Atkins, professor emeritus of homiletics at Auburn Theological Seminary, now part of Union Theological Seminary in New York city, on April 5, at the age of 88. A Congregational Christian minister, Dr. Atkins was the author of some two dozen books on religious subjects, and until his death remained active as editor of the (Congregational) *Ministers' Quarterly* and as a member of his denomination's commission on the ministry. . . . Miles Lowell Yates, chaplain and professor of Greek at General Theological Seminary (Protestant Episcopal) in New York city, on April 5, at the age of 66.

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